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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

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It is a great thing to know how to prosper on the debris of our failures. The oak is the monarch of the forest, and all because it knows that secret; the winds blow and beat upon it and it thrusts its roots down deeper, and the storms come and it bends this way and that; and you may read the story of the success of that wonderful tree in its gnarled trunk and in every knot on its twisted boughs.

And that is the secret of the Christian life; for we have all sinned and come short of the glory of God. Let's build better in the coming days: let us give God his own. Up, sanctify yourselves this day. Blessed is the church that can cry as Oliver Cromwell did when the sun went down on his defeat, "The sun has gone down, but the moon is at the full, and the Lord is with us." Blessed is the man who though he falls seven times will yet rise again to newer consecration. Blessed is the man who, ultimately going through heaven's gate, can look back and say, I have risen on stepping stones of my dead self to better things.—David James Burrell, D.D., LL.D.

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EDITORIAL

The Shepherds Keeping Watch by Night

N every hand the modernists become iconoclasts. There is nothing in Christian history and faith that they will not finally attack. It is no wonder some of the conservative writers and speakers become indignant and sometimes call the modernists outright infidels; for their objections to the Bible are precisely those of the old-time infidelity in the days of the English deists.

But to the point. A modernistic rector during the last Christmas time denied that Christ's nativity could have taken place on December 25th. And he gives the following reason: "The gospels tell us that on the night of the birth of our Saviour the shepherds were in the fields watching over their flocks. December 25th in Palestine is in the midst of the cold and rainy season, and I am almost sure that the shepherds were not abiding by their flocks at that time."

This modernist should have made entirely sure before he started the doubt, which may spread far and wide and do untold harm. Just a little investigation would have proved to him how absurd his criticism was. For example, Bethlehem lies in a semi-tropical latitude. Take your atlas and see. Central and northern United States are in north latitude 40 to 41 degrees. Bethlehem is in about 30 and one-half degrees north latitude. That makes a difference of nine to ten degrees. The latitude of Bethlehem is the same as that of the southern part of the United States. What kind of weather prevails in the southern section of this country? Everybody knows that it is semi-tropical. Therefore shepherds could very easily keep their flocks by night in that latitude. The writer himself has seen herds of cattle and flocks of sheep grazing on the green grass and wheat in central Kansas in mid-winter, January,

the latitude being between 38 and 39 degrees of north latitude.

But we are not left to mere guesses about the climate of Palestine. Let us consult the "scholarly" sources, since these are the days of so much "advanced" thinking and of the "modern" mind. Turn to Paul E. Kretzmann's "Popular Commentary on the Bible, New Testament," Vol. 1 (page 271), and read the following: "They (the shepherds) were out in the fields, whether under the open sky or in booths, is immaterial. They may have constructed a rude shelter against the chilliness of the night air. . . . The fact that the flocks were out in the open at night and not in the corral or fold does not disprove the traditional date of the Saviour's birth, as it was definitely established in 354 by Bishop Liberius. It is by no means unusual for the meadows to be in the best condition at the end of December." The above-named commentary is recent (1921), and is therefore up to date in its investigations.

Our next authority is Robert Tuck's excellent work, "A Handbook of Biblical Difficulties," published by Funk & Wagnalls, New York (1904). On page 548 Dr. Tuck refers to a passage in the Mishna which shows that "these flocks lay out all the year round, since they are spoken of as in the fields thirty days before the Passover—that is, in the month of February, when in Palestine the average rainfall is nearly the greatest." On page 549 is a quotation from Pressense, who says: "It was at a season of the year when the softened temperature sometimes made it needless to lead the sheep into the city at evening-time."

The modernist should have had in his possession "The International Standard Bible Encyclopedia," edited by Dr. James Orr. Had he consulted it for a few minutes, he would have spared himself an inexcusable

blunder. In the article on "Shepherd" by James A. Patch, professor of chemistry in the Protestant College, Beirut, Syria (Vol. IV, p. 2763), we read: "The chief care of the shepherd is to see that the sheep find plenty to eat and drink. The flocks are not fed in pens or folds, but, summer and winter, must depend upon foraging for their sustenance." Professor Patch must certainly have first-hand information, being a resident of Syria.

In the same volume of the said encyclopedia the lengthy and erudite article on "Palestine" was contributed by the late Col. C. R. Conder, LL.D., M.R.A.S., so well known for his original researches. On page 2222 he says: "Finally, the presence of shepherds with their flocks (Luke 2:8) is not an indication of the season of the nativity, since they remain with them 'in the field' at all times of the year."

The article in Hastings' "Dictionary of the Bible" (one-volume edition), written by R. A. S. Macalister, says (p. 673): "The climate of Palestine is, on the whole, that of the sub-tropical zone." Therefore it would be much like that of the southern part of the

United States. The same authority says that the "former rains" occur at the end of October or November, the "latter rains" in March or April, while the intervening months "have heavy showers, alternating with days of beautiful sunshine." This would cover the traditional time of our Lord's nativity.

It is not even necessary to hold that the sheep were in the "open" field without shelter, for Dr. Macalister says: "When away from villages, the sheep are herded at night in folds, which are roughly made enclosures of piled-up stones; the shepherd lives in a cave or hut adjoining, and is in very intimate touch with his sheep, each of which he knows unfailingly at a glance." Thus the sheep on that first Christmas night might have been in such an enclosure, while the shepherds were in their huts near by. This would explain why they could leave their flocks unprotected while they went to see the new-born Saviour in the village.

We must admonish the modernists to be more careful about their assertions, for if they go wrong much oftener, people will lose confidence in both their scholarship and conscientiousness.—L. S. K.

Is there a Revival of Paganism?



Do not use the word "paganism" as a word of contempt, nor in its restricted sense referring to the rustic heathen who were the last to receive the gospel. We use it in its more general significance, as the name of the teachings of one of the three distinctive religions in human history, namely, paganism, Judaism, and Christianity. Christianity and paganism appear early. Judaism comes later.

Christianity appeared on the day man fell and sin entered into the world, in the promise that the seed of the woman should bruise the head of the serpent. Abel, Seth, Enoch, Noah and Abraham were Christians. Cain, and his descendants, the people of Ur and Canaan, were pagans. Israelites from Moses down, were and are Jews.

The fundamental distinction between Christianity and paganism lies in their respective sources of authority. The only source of religion for Christianity is the perfect Revelation from God, through holy men and God's own Son, and committed to writings known as the Holy Scriptures. Christianity recognizes no other means of obtaining a

knowledge of God, salvation, or the supernatural, but through this infallible Revelation sent down from heaven. The source of authority in religion for paganism is found in man himself, and it is individual.

Paganism attempts to reach God and the supernatural through the personal rational faculties. Being personal, paganism appears under a great variety of forms. Each soul becomes a law unto itself, and each person makes his own god. The fatal sin to paganism is to claim that there is only one living and true God.

Judaism accepts the same revelation as Christianity, so far as the Old Testament goes. The Old Testament is to the New Testament what the tree is to the fruit, what the early morning is to noon-day. The Jews rejected the Sun of righteousness, the full Light of the world, and slipped back past the dawn into the darkness.

Both paganism and Judaism hated Christ and his full revelation. Judaism stumbled at it, and paganism laughed at it. They together killed Christ. Judaism accused him and paganism crucified him. The opposition of these two continued well nigh through the

first century. With the fall of Jerusalem, Judaism was knocked out. It became a religion without a country and without an altar. It remained separate without propagation. It has no missionaries, and desires none. It attempts no converts. Christianity receives no attacks from Judaism. The chief object of the Jew now is to make money, and by this money control the world. Paul speaks of it as a branch cut off, but again to be engrafted.

On the other hand, the conflict between Christianity and paganism has never ceased. Christianity was commissioned to preach the divine message, the gospel, to every creature, and to declare liberty to all people. It is forbidden to call any man father, lord, master, or teacher. God only is Father, and Christ only is Lord and Master. The Holy Spirit in the Word is the only teacher of God and the supernatural.

The church is the body of true Christian believers. She is God's agency, acting under the immediate guidance of the Holy Spirit, to spread the heavenly message to all mankind. From the death of Christ she went forth preaching "Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ, the power of God and the wisdom of God."

"The influence of paganism appeared in waves, at different times. At present there seems to be a wave of marked determination to deny the revelation from heaven and to put in its place human science, as the way to know God, salvation, and the supernatural.

The *kultur* of Germany was only paganism. The widespread teachings in our colleges and literature that the Bible must be taught so as not to contradict science, is the very essence of paganism. The present attempt in foreign mission fields to put science and philosophy first and the Bible second, teaching first and preaching second, is the same paganism, and the perilous situation of foreign missions, is the fruit of it.

If pagan teaching prevails, pagan practices will follow. Remember the practices of the militarists in dealing with their captive women and the murder of Nurse Cavell, as results of pagan *kultur* in the universities and schools. Note the wave of violence and lawlessness in our own and other lands, as the result of the wave of naturalism in its opposition to the supernatural revelation in our present-day literature and in our institutions of learning.

The situation is serious, and there never was a louder call to the church to "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

In speaking of paganism, we do not refer to persons, but to teachings. Some Christians have taught paganism by mistake, as Peter taught Judaism after he was a Christian. But whether by mistake or intention, the evil must be withstood by the church, as Paul withstood Peter. As to the faith and intention of the heart, every man must stand or fall before his own Master. But with regard to the teaching, the church is responsible for both defensive and offensive.—D. S. K.

How to Define a Species



WRITER in *The New Republic* challenges us to define a species. He seems to think that the biologist is not assured "of the reality of such an entity as a species," and does not "know exactly what it is." He says: "The biologist conceives of a species as just a group of creatures enough alike to be treated together for certain purposes."

This is another fault of the evolutionists: they try to merge everything together, to see everything in a state of flux, and thus they lose the sense of distinctions in nature. In their anxiety to prove that species become transmuted into one another, they fail to see the differences that nature herself has established. This theory, by which the natural

world is interpreted, also runs up into the higher spheres of thought and experience, so that the evolutionist is apt to blur the distinction between mind and matter, good and evil, God and the world. No wonder so many evolutionists are pantheists, and can see only an "inscrutable power" in the universe. Besides, if everything is in a state of flux, and all things are constantly merging into one another, there is nothing stable in the world, and that makes science and scientific classification impossible. Cannot everyone see that it is the differences in the things that make it possible to classify data? And those differences must be fixed and orderly, too, or there can be no science.

Now how shall we define a species? A

species is a class of organisms that reproduce true to form and do not cross with other types. There may be some cases in which it is difficult to decide whether the differentiation is one of species or only of variety, but in the vast majority of cases the differences are clearly marked. In the vegetable world wheat begets wheat, not oats or rye; apples reproduce apples, not peaches or apricots or oranges. In the bird-world cardinals always mate with cardinals, bluebirds with bluebirds, flickers with flickers and robins with robins. In the animal world cows breed with cows, horses with horses, cats with cats, dogs with dogs, lions with lions. None of these distinct species inter-breed. Hence it is clear that our questioner is in error when he thinks that we cannot distinguish among species. Has he ever seen a pig begetting anything but a pig? Has he not noticed that the red-headed woodpeckers always breed true to form? So it is everywhere.

Even where species are very much alike they do not transgress the fixed boundary lines of their own type. To cite concrete examples, there are the downy and the hairy woodpeckers; they look very much alike, and are much alike in coloring, form and habits, one being somewhat larger than the other; but, in spite of the close similarity, they never mix up their family affairs. The whip-poorwill and the nighthawk, both belonging to the goatsucker family of birds, can scarcely be distinguished as to color and form except by an expert bird-student, and yet they never cross. Some species of the tiny wood-warblers bear a close resemblance, and are often the despair of those who study the birds with a glass, but they are extremely virtuous little creatures, and never resort to wife-stealing outside of their particular family. The Magnolia and Blackburnian warblers are just as distinct today as they were fifty years ago when the writer began to study the birds.

Most interesting and most beneficial to man is this natural law of fixity of type. If it were not so, man could not depend upon nature; the world would be utterly unreliable. The farmer would not know whether his flock of sheep would remain sheep or not, or whether his herd of cattle would continue to be cattle. He might sow wheat in the fall, and never know until the next summer whether his harvest would be wheat or rye.

On the other hand, how providential it is that, within the useful domesticated species, there is enough plasticity for the production of varieties! Thus species may be greatly im-

proved by human skill and patience. And if man keeps his hand on the cultural varieties, he can preserve them for many years and generations. When he has "dressed" his Eden, he must "keep" it, just as the first man was commanded to do in the original Eden.

The facts, therefore, warrant us in saying that, wherever a class breeds true to form and keeps within its own specific range, there we have a distinctly marked species, so intended by providence; but wherever there is the possibility of crossing, there we have a variety, also divinely arranged for man's benefit in giving him the chance to produce useful cultural forms. The ass and the horse will cross, and the product is the non-fertile mule. And what a useful animal the mule is! If it were a breeding animal, its usefulness would be greatly curtailed. To us, this seems to be a providential arrangement. So with our many cultured varieties of grain, fruit, fowls and animals, which have been developed by man from some inferior original stock.

The writer who has challenged us to define a species declares that "the significance of Darwin lies precisely in the denial of the whole notion of immutable species of beings which procreate each 'after its kind.'" If that is true, why do earth-worms always reproduce their own kind? Why do oysters give birth to oysters instead of to something else? There are some species of sea-weeds and animalcule, which existed far back in the geological ages, and whose progenies today are precisely the same in kind as their remote forebears. Does not that prove that there are "immutable" types?


This same writer says that groups never reproduce *exactly* "after their kind." Then he speaks about variations. But he overlooks the fact that, while individuals differ in certain ways, there are always specific and general resemblances which clearly indicate the group to which they belong. Certainly no one mistakes a cow for a horse or a crow for a hummingbird. The ornithologist has no difficulty in distinguishing between the cowbird and the red-winged blackbird. He would soon betray his lack of expert training in fieldwork if he were to mistake a redstart for a chestnut-sided warbler. Why cannot people see nature as she really is instead of through the eyes of speculation?

That individuals of the same species differ somewhat is self-evident. And it is a providential arrangement. If all horses were per-

fectly alike, how would the farmer know which horse to hitch to the wagon and which to the carriage? No, the world is not in an aqueous state, just flowing along without distinction. It has just enough fixity and just

enough plasticity to prove that God made the world for a comfortable abode for man, whom he created in His own image and placed here in the midst of a natural environment.—*L. S. K.*

The Men of the Half-Moon

HE original Thanksgiving proclamation by Governor Bradford of Plymouth was accompanied by the words, "after the laudable custom of Holland." It would thus appear that Thanksgiving Day was an institution in Holland before the Pilgrim Fathers thought of it. And thereby hangs a tale.

In 1574 the city of Leyden was besieged by the Spanish army and reduced to the last extremity of suffering. On October first the Duke of Alva called for a surrender and received this answer, "We will eat the flesh of our left arms to keep our right arms strong for the defense of our liberties." On October second a carrier pigeon flew into the city with the news that William the Silent had cut the dykes and ship-loads of provisions were on their way. On October third the "water beggars" of Zeeland with half-moons in their hats came dragging their boats across the flooded fields with bread and dried herring which they threw over the walls. On October fourth the Spanish army withdrew, and the grateful people set apart the day to be observed thereafter in thanksgiving to God.

And now the sequel. One day when the south winds blew softly and the storks were building their summer nests on the house-tops, a ship sailed out from Delfshaven with her prow toward the west. At her masthead floated the name "Half-Moon," a grateful tribute to the courage of the water-beggars. She was manned by veterans of the Protestant wars. In due course of time she reached America and other vessels of the line came trooping after her. A settlement was presently effected on the Island of Manhattan, and the voyagers with their families began to address themselves to the usual pursuits of village life. They were, indeed, a feeble folk; but like the Conies they "made their houses among the rocks."

To begin with, the Dutch strain in our American blood has impressed its characteristic features very clearly on our *social life*.

The sweet simplicity of the homes of Holland is proverbial: and it was early transported to New Amsterdam. At the close of a church service in Michigan the clergyman invited me to the parsonage. The *frau pastorin* was there with her children about her, a happy group where faces shone and eyes were bright with filial love. But the central figure was the grandmother with her white cap and bangles, seated on a throne of state like a queen in gracious dignity. It was all like a foregleam of the Father's house. Was this an exceptional case? I have never seen it otherwise. Measure if you can the radiating light of a thousand such homes!

Not less potent and pervasive has been the influence of these Dutch forefathers on our *industrial life*.

We sometimes speak of Capital and Labor as if they were mutually at odds, when in fact, they are as closely related as Thrift and Industry, the twin virtues that enter into the problem of national prosperity. Be it remembered that those Manhattaners were not refugees. They had not fled from either poverty or persecution. Thrift walked at their right hand and industry at their left. They were well-to-do but frankly desired to be better off.

When Henry Hudson, skipper of the "Half-Moon," returned from his first voyage with a report of "a lordly river flowing through a fertile country and abounding in fur-bearing animals and naked red-men," the fur and the fertile fields suggested a material profit which moved these Hollanders scarcely less than the possibility of doing something for the souls of the naked red-men.

Nor have their children been suspected of lacking an eye to the main chance. Rarely will you find a Hollander going over the hills to the poor house. Their industry keeps them at work until their thrift makes them capitalists; and then watch them go forging to the front. The Vans and the Van-ders, though feeble than the Conies in the numerical ratio of our population, have always been leaders in

the great enterprises that make us—whether to our shame or glory—the richest nation on earth.

The most important bargain in the early history of our country was Peter Minuit's purchase of the Island of Manhattan for 60 florins. A picture of that transaction hangs in our City Hall; a company of Indians seated on the ground, the chief in the center receiving from the Dutch patroon the paltry sum of twenty-five dollars for a parcel of real estate now worth a hundred times as many millions. A sharp bargain, do you say? Surely; but one that shines "like a good deed in a naughty world" when compared with the customary mode of dealing with the Indians in those days, namely, "the good old plan that they may take who have the power and they may keep who can."

Let us now inquire as to the influence of this numerically small contingent of our population on our *educational life*.

In the sixteenth century Holland was the center of universal learning. The youth of all nations came flocking to her Universities. Froude says, "Holland stood like Greece among the nations of the ancient world." As a tribute to the heroism of the people of Leyden in resisting the siege of the Spanish armies a University was erected which presently had an attendance of above two thousand. And there were other institutions where the truth-seeker could pursue his quest under the guidance of expert masters to the utmost limit of his laudable desire.

But the far seeing wisdom of these people was exhibited more particularly in their system of public schools. It was obvious to them that in a land where every man was measurably a sovereign in his own right the youthful prince must needs be educated for his place. It is for this reason that the ratio of illiteracy in Holland has always been inconsiderable as compared with that of other nations. The schools there were practically free and the three R's were compulsory. Such was the educational system which the men of the "Half-Moon" brought over with them; and it made them the pioneer school-masters of America. In every village or trading settlement which they established along the Hudson they were required, by order of the States General, to place two deacons or "Zieken-troosters" for the instruction of the young.

The school days of Massachusetts, requiring that a master should be employed for every

fifty families, were enacted in the year 1655; but the same laws were in practical operation on Manhattan Island more than a quarter of a century before. Honor to whom honor is due. In 1633 Adam Roelantsen was made headmaster of the principal school on the Island, and that school still exists. It may be visited on West End Avenue and Seventy-seventh Street in this city.

But how about the *political influence* of these men?

In 1608, the year before the sailing of the "Half-Moon," an armistice was declared by Philip III; which closed a weary century of war. In that war Holland, with her insignificant three millions had stood unswervingly against Spain for the inalienable rights of men. Liberty, Equality, Fraternity, were inscribed upon her banners two centuries before France wrote them in blood upon her dead walls or America sounded them forth in the clear notes of independence bell.

And the men of Holland had fought their campaign to a finish. In one of Carlyle's essays he says, "The Dutch are a strong people. They raised their land out of a marsh and went on for a long period of time, breeding cows and making cheese; and might have gone on with their cows and cheese until doom's day. But Spain came over and said 'We want you to believe in Saint Ignatius.' 'Very sorry,' replied the Dutch, 'but we can't.' 'Aye but you must,' said Spain. And they went about it with guns and swords to make them believe in Saint Ignatius. Never made them believe in him, but did succeed in breaking their own vertebral column and raising the Dutch into a great nation."

In a casual view of our Country's history three names emerge above all others as representative of the broad and vital principles on which the Republic rests: to-wit, Washington, Lincoln and Roosevelt. Let Americans of English blood be proud of Washington; let those who trace their lineage to Scotland speak reverently of Lincoln; the sons and daughters of Holland on their part will ever be thanking God for their kinship with Theodore Roosevelt. His name alone, were there none other to show for the influence of the Dutch forefathers, would be ample proof that it had not "vanished into thin air."

It remains to speak of the *religious influence* of these men.

The Dutch have ever been a religious people. It is recorded to the honor of the

Protestants of England that during the long struggle of the Reformation in that country less than two hundred and seventy martyrs gave up their lives as a willing sacrifice for the truth; what then shall be said of Holland, with her less than three million souls, that in the same conflict, under the administration of William the Silent, lost *more than one hundred thousand?*

Not a few of those who came over in the "Half-Moon" and other ships that followed bore in their bodies the scars of their devotion to the righteous cause. Had they been disposed to leave their religion behind them they would have found it impossible, since by enactment of the States General, they were required to place religious teachers in every settlement.

In 1628 Jonas Michaelius was sent over by the Classis of Amsterdam to minister in holy things. The deacons who were there before him had already assembled the nucleus of a church; but Domine Michaelius was the first minister installed in America. The Church in the Fort, which was fully organized in that memorable year, is now The Collegiate Church of New York.

We may imagine the welcome of this minister, who had long been looked and prayed for: how at the landing he was met with pomp and circumstance by men with wide skirted coats and queues tied up with eel-skins, and by women in white caps and voluminous petticoats; how, passing along the narrow street of the village with its scalloped gables, he entered some hospitable home whose sanded floor had been marked with quaint figures by the house-wife's broom; and how he was there entertained at a generous table spread with bread and butter-milk and oely-koeks.

We have a brief account of the communion service held on the following Sabbath in the loft above the horse-mill. In a letter, now to be seen among the historic treasures of our Public Library, the Domine says: "Our voyage was long, of storm and tempest, we had no lack—Our coming was agreeable to all. The first administration of the Lord's Supper was observed not without great joy and comfort to many." It must have been, indeed, a happy day.

We are left in no possible doubt as to the stalwart faith of these men. They never wavered from the great verities of the Reformation for which they had adventured their lives in the mother-land. Christ was the sole

arbiter of their conscience, whom they received as King over all and blessed forever. *Pro Christo* was their countersign, as *Oranje Boven* was their rallying cry.

As to their view of Scripture, here it is: "*We receive the books of the Old and New Testament, and these only, as holy and canonical, for the regulation, foundation and confirmation of our faith; believing without any doubt all things contained in them; not so much because the Church receives and approves them as such, but more especially because the Holy Ghost witnesses in our hearts that they are from God.*"

Such were the early settlers of New Amsterdam. A feeble folk like the Conies; but the store-house of their possessions in faith and character was built among the rocks. No slackers they, nor waverers, nor loiterers in the middle of the road. Like Gideon's three hundred they would not bend their knees to satisfy their thirst, but dipped up the waters of freedom with their own hands and drank while standing on their feet like men.

The Italians have a legend of an Abbey that long ago was overwhelmed by a landslide in which the monks all perished; but once a year, if you listen, they say you can hear the muffled notes of an organ and the low chanting of prayers. So do the spirits of these ancient worthies speak from afar to us, evoking what response? Shall it be this?

"Faith of our fathers, holy faith,
We will be true to thee till death!"

For what shall a noble lineage profit us if we do not live up to it? Our mills grind nothing with the waters gone by. When Napoleon was questioned as to his birthright he answered, "My only title of nobility was won at Montenotte." Our standing in the Great Day will be determined not by the question Who were your forebears? but Who are You? Let us so live, therefore, that when we meet those ancient worthies—as by God's grace we shall one of these bright days—we may be able to say with pardonable pride, "I, too, have kept the faith!"—*D. J. B.*

* * *

Consider that everything is opinion, and opinion is in thy power. Take away, then, when thou chooseth thy opinion and, like a mariner who has doubled the promontory, thou wilt find calm, everything stable and a waveless bay.—*Marcus Aurelius.*

Thinking on Higher Levels



AN appeal is herewith issued for thinking on a higher plane. Far too many people, we fear, have their eyes too much on the ground. They want to evaluate everything in terms of materiality and animalism. Look at many of the scientific books and articles now on the market, and you will see them filled with dissertations on the lowest forms of life and the animal world. Physical parallels between man and the animals are set forth in abundance. Man has the same kind of skeleton, muscles, lungs, digestive organs, and glands as many as the animals. These physical resemblances are overworked. Too many scientists are always looking down; they do not have the upward look, the higher vision.

Our challenge is, not for the denial of any established facts, but for a change of emphasis. Suppose we think of the many differences between men and animals and give more attention to man's higher faculties. To differentiate well is a mark of clear thinking. Note how limited are the faculties of the animals in comparison with those of human beings. The poor animals, however long they have

been domesticated, cannot learn even the simple alphabet, nor to read a single line, nor to solve the simplest arithmetical problem, nor to use the simplest syllogism, nor to obtain the faintest conception of the universe, the purpose and destiny of man, nor of God, the Ultimate Reality. The difference is not that of continents, but is *tota coila*—a difference of the whole heaven.

Why not think of man on higher levels and in higher terms? Let us interpret man in the light of his creation in the divine image instead of in the image of the sub-ape. Let our psychologists deal with man's higher intellectual, moral and spiritual faculties instead of giving so much concern to mere brain organization, neurons and molecular action. Suppose we try to rise to the Psalmist's conception of the dignity of man when he exclaimed, "Thou hast made him a little lower than God (Elohim)." Come along, good people; let us look up, and not down! It will help us to be more noble, and will give a loftier uplook and a wider outlook, and thus we will place a higher appraisal upon ourselves and our fellowmen.—L. S. K.

The Holy Spirit



TOO little attention and honor are paid to the Holy Spirit in these rushing secular times. It is of high value to us all that we better know the Holy Spirit which Christ promised his church when he himself should leave the world and go to his glory.

The Holy Spirit is a person. He has all the attributes of a person. He speaks and gives commands preventing and leading as he did the disciples. He prays and makes intercession. When the souls of believers are confused and perplexed with their own groanings, which they cannot utter, the Holy Spirit gathers them up and makes effectual intercession for us. He teaches us; he leads into all truth; he can be grieved.

The symbols of the Holy Spirit are important, and teach us much. He appeared in the form of a dove. The dove is the cleanest of birds. When Noah let the raven out of the ark, he never returned. He was perfectly at home with the dead bodies floating on the waters. But when the dove was let out, he returned, because he would not light upon

those decaying bodies. The Spirit will not remain with an impure soul. When he dwells in a heart he cleans and renews it.

The Father created us. The Son redeemed us from sin and death. The Holy Spirit gives us the new birth and makes us sons of God. By him we become citizens of the kingdom of God. Many write and talk and act as though we developed the kingdom of God and brought ourselves into it. But Christ teaches us that there is no entrance into the kingdom of God save by the birth of the Holy Spirit, and without this birth we shall never see the kingdom of God.


The Holy Spirit sanctifies us. He starts the new life in us by the new birth. But he removes and overcomes sin daily and constantly, directly and by the use of God's Word. He will never cease this work until he makes us as perfect and holy as himself as God the Father and God the Son.

The Holy Spirit comforts. He abides with us, and soothes our sorrow, increases our faith, shows us the way, and leads us into all the precious promises and visions of the

perfect life to come. Last of all, he is very sensitive, as we have said. He will not always strive with men. He is restraining the race now, and he is dwelling with the individual, but constant resistance by either will cause him to depart, and once he forsakes a soul, or a city, or a nation, or a civilization,

that soul, city, nation, or civilization sinks into despair and corruption. He is long-suffering, but there is a limit, and if we pass it, there is no forgiveness, no hope, no faith. Let us therefore beware lest we grieve him and he departs.—*D. S. K.*

News Directly from China

CORDIAL letter comes from far-off China. It is from our good friend, Rev. Hugh W. White, D.D., of Yencheng, Kiangsu, China, who wrote that useful and informing book, "Demonism Verified and Analyzed," which was reviewed in this Journal for December, 1922. His letter gives real information from the foreign field and throws light on present issues. Dr. White says:

"We had an especial treat this year in a visit from Dr. Robert Dick Wilson. The Modernist element fought him, and tried to keep him from speaking; but our men stuck to their guns, and Dr. Wilson spoke with telling effect."


Just here we might interpolate the query, Why are the Modernists so bent on repressing the right of free speech and open discussion? They tried to repress Bryan at Indianapolis, Straton at Atlantic City (where they even gave vent to hisses and catcalls), Dixon at Stockholm, Sweden, and Dr. Wilson in China? What are they afraid of? Do they realize that we live in free countries? Do they want to force their views on the Christian church without free and open dis-

cussion? But we turn again to Dr. White's letter:

"I am sorry to find Modernism spreading terribly on the mission field. Books rank with infidelity are being read and studied by missionaries. I have just been translating passages from two theological professors in China, one American and one Chinese. The former openly asserts that Daniel was written, not before but after, the events therein recorded. The latter holds that religion is an evolutionary product arising from the ignorant terrors of the primitive people. Another book I saw in the hands of a missionary, thickly underscored, was 'New Churches for Old,' by John Haynes Holmes." This book, says Dr. White, "is reeking with anti-Christian animus. . . . For example, he says, 'Man is his own creator.' He says, 'Let there be God, and there is God.' The divine undoubtedly existed before all worlds, but God came only with the heart of man."

And yet there are some liberalists who aver that the liberalistic theology and criticism have not been introduced into the Christian missions of China! Dr. White concludes: "Our Bible Union is going forward, working its way through difficulties."—*L. S. K.*

The Resurrection of Christ

T is unique. The last chapter of the lives of other men is written when they are carried to the tomb: but not so here. He triumphs over death! It had been prophesied of him that God "would not leave his soul in Sheol neither suffer his Holy One to see corruption." Assuming that God had interposed thus far in behalf of sinful men how would his great enterprise be likely to close? In a gloomy sunset, or with the break of day? Would he not probably set the seal of sovereignty upon his work? Could death defeat him?

But the objector says, "You are asking me to believe in a miracle; and miracles are beyond reason." Not so fast, my friend, that remains to be proven. What do you mean by a miracle? The word is from *miror*, "I wonder." A miracle is something wrought in the province of the supernatural; wherefore we wonder at it.

O bond-slave of eyes and palate and finger tips, are there no realities outside the narrow circumscription of your physical senses? Will you believe only in the commonplace, in nothing that you must wonder at?

The only question as to the resurrection of

Christ is not whether it was a miracle but whether it actually occurred. It must not be supposed that a thing is contra-rational because it is supra-rational; for it may be quite true though we are unable either to explain or comprehend it. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

One thing only remains to be considered, namely, the doctrine of Justification by Faith; which is the logical conclusion of the argument. It is briefly stated in his words, "He that believeth on the Son hath everlasting life, and he that believeth not, the wrath of God abideth on him."

The objection is, that if Christ died for all, then faith is unnecessary since, as a matter of course, all will be saved through him. But that is distinctly a non-sequitur. It does not "stand to reason." The air is free and abundant; but who is so irrational as to conclude that he need not breathe it? There is water enough in the world for the quenching of all thirst, but men must drink it. There is nothing so free as to be unconditioned. The one condition affixed to the proffer of salvation in Christ is that we shall accept it. This

is faith. "Whosoever will, let him take of the water of life freely."—*D. J. B.*

Whosoever Will



HERE are three conceivable gates into the kingdom of God.

The first is Law. Here Christ knocks saying, "I am come to admit all willing sinners." A voice from within answers, "The soul that sinneth it must die!" Whereupon he says: "I am prepared to satisfy all the demands of the broken law by dying for him."

The second gate is Holiness. Here Christ knocks again saying, "I am come to admit all willing sinners." The voice from within calls "Without holiness no man shall see God!" His answer is, "I have opened a fountain of blood for all uncleanness!"

The third gate is Faith; and this gate stands open. There are multitudes who cast a thoughtless glance at an inscription above its portal and pass on; but Heaven is full of those who have looked and pondered and decided to enter in. That inscription is, "WHOSOEVER WILL!"—*D. J. B.*

Notes and Comments



DAVID indulge in unseemly boasting in Psalm 119:99,100? It may sound so to the unspiritual mind. These are the verses: "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Is that boasting? If so, it is boasting in the Lord—a kind of boasting that Paul commends. Note the reasons which the Psalmist gives for his greater understanding: "Because thy testimonies are my meditation;" "Because I keep thy precepts." It was the Word of God that made him wiser than others. It was not his own smartness, not his own "scholarship," not his own mental superiority over others. No; it was the revelation of God that gave him his true wisdom. So it is with evangelical Christians today. They do not boast of their superior learning or mentality. If they claim any wisdom at all, it is because it comes to them from God through the Bible, God's special revelation to the world. The Word of God is the source of true wisdom.

No; it is not a mere matter of human opinion. Sometimes the radical element in the church accuse the evangelical element of wanting to impose their "opinions" on others and refusing to let them "think for themselves." We would kindly inform the liberalists that the conservative position is not a mere matter of opinion; that would be of small account, because it would simply be setting up one fallible mind against another. No; it is a question of the Word of God. What does the Word say? "To the law and to the testimony." If our faith depended on mere human intellection and human judgment, it would be sinful to spend precious time in debate; but when God speaks in His holy Word, then we must listen, hear, experience and defend.

And that brings us to the *crux* of the whole matter. The liberalist says accusingly, "Why do you try to impose your opinion that the Bible throughout is the Word of God upon others who have a different opinion? That is intolerant." But wait: do not be so hasty. With evangelical Christians the inspiration

and divine authority of the Bible is not merely a matter of human intellection and wisdom. Nay, nay, that would be a small thing to dispute about. Time is too precious and life too short to be misspent in that way. With evangelical believers the Bible is God's Word because they have *experienced* its truth and power. Through it they were regenerated, converted, brought from darkness to light. Having been thus converted and enlightened through the Word of God, they do not feel justified in turning upon and hacking to pieces the very instrument which the Holy Spirit used in bringing to them this precious experience. It is too sacred to them to be treated thus. So dismiss the idea that the present controversy is an issue between two opposing human opinions; the gist and essence of it is this: the one party accepts the Bible as the Word of God, and does not chatter about human opinions; the other party talks about "opinions," and sets them up against the testimony of the Bible. Do you see it now?

Sometimes it is said, "Let us have an open mind—a mind hospitable to new truth." All such challenges on the part of the liberalists are irrelevant; they are utterly beside the mark; they are a begging of the question. The real issue is, Have you found the truth? If you advocate the radical Biblical criticism, have you established beyond a peradventure that the Bible is not historical and scientific whenever it touches on history and science? Have you proved that the books of Moses were written long after the time of Moses? Are you sure that Daniel never wrote the book of Daniel? Are you willing to go before the judgment bar of God with your contention that the Pentateuch is made up of many strands from many human documents, and therefore is not plenary inspired? Is evolution the "new truth" to which you refer? Then, are you absolutely sure that you and the rest of your fellowmen have evolved from the amoeba and the lower animals? Can you assure this poor, sin-smitten and sorrow-stricken world of men and women that God did not originally create man in His own image? The issue today is not one of "the open mind" or "the closed mind." It is this: Have you proven your new theories to be *true* and the Biblical doctrines to be *false*? We beg that the issue before us be no longer clouded by raising side issues. All of us are willing to accept any truth. Only we want to be sure that it *is* the truth.

Don't hint. Don't say a thing, and then take it back, or modify it in such a way as to nullify the original statement. Just speak out plainly what you mean. Use no ambiguous terms. It is brave to say what you mean and mean what you say, whether people can agree with you or not; it is the opposite of brave to talk vaguely on a subject, and then when you are criticised, to complain that you are "misunderstood." Butter study rhetoric a little more, and learn to speak and write in such a way that intelligent people will not misunderstand you.

If you have not investigated a subject enough to get a definite idea and conviction about it, just keep quiet until you do. Do not think it a mark of depth to talk murkily about a subject, so that when you are done, your auditors will be asking one another, "Well, what was he talking about, anyway?" Be sure it is mostly your own fault, Mr. Speaker, if your hearers make such remarks.

Who was the Jehovah of the Old Testament? He was the God of the whole earth and of all nations. The Elohim of Genesis I is the same as the Jehovah-Elohim of Genesis II. The same God saved Noah and destroyed all the wicked people in the time of the deluge. The same Jehovah called Abraham to be the father of the chosen people. The same Jehovah called Moses, and said He was the God (*Elohe*) of Abraham, Isaac and Jacob, and would now deliver the Israelites. His chosen people, out of their bondage. He delivered them, and led them through the wilderness into the promised land. In many places He proclaimed Himself the God of the people of Israel and in many other places the God of the whole earth. The commandment to keep the Sabbath goes back to the original creation of which we read in Gen. I and II. The Bible nowhere portrays Jehovah as a "clan-god" or a "tribal god." Read the Bible discriminatingly for yourself, and learn the truth about it.

To prove that our reviewer's criticisms on Van Loon's "Story of the Bible" was not too drastic, a couple of quotations are given from the book to show how he warps and disfigures the Biblical narratives, even those of the New Testament. In describing the crucifixion of Christ, Van Loon says: "Jesus was softly murumuring words which few could understand." Where does the Biblical narrative say this? It says, "Jesus cried with a loud voice, saying" (Matt. 27:46); "Jesus, when

He had cried again with a loud voice, yielded up the ghost" (Matt. 27:49). St. Mark says the same (15:34,37). Not a word is said about Jesus "softly murmuring." Luke also says that Jesus "cried with a loud voice." Of the seven sacred words from the cross Van Loon mentions only two, "It is finished" and Jesus' prayer for His enemies. And here he drops the gospel narratives, and says not a word about our Lord's resurrection, His forty wonderful days, and His ascension to the right hand of God. Such a book cannot by any moral right be called "The Story of the Bible."

Some of the New York papers (sent us by an obliging anonymous friend) describe the remains of many very ancient extinct animals found by scientists in many parts of the world—Nebraska, Utah, California, and the Gobi desert of Mongolia in China. In the last-named country they have found the eggs of one species of the dinosaur family. A recent scientific lecturer showed by means of moving pictures the fossil remains of many gigantic animals discovered lately far up among the mountains of Utah. He also represented some of them as they have been "reconstructed" and are now set up in scientific museums. In some cases only the skeletons are shown; in others the animals appear in full clothing as the scientists have rehabilitated them. All these discoveries are so interpreted as to spell evolution. But, while we would not for a moment dispute any of the facts, the argument for evolution is not convincing. And why? Because all those animals were fully developed, had all the organs needed for functioning, and so far as can be discerned from the representations of the scientists themselves, they were just as complete and complex in their organization as are any of the animals of today. Look at the great Dinosaur—he was as complete in structure as are the reptiles of the present time. In fact, there are no lizards today which are near as large as the dinosaur, while some other extinct species of the lizard family were still larger than he. Then how can evolution be proved from these ancient remains? Indeed, they furnish strong evidence against the theory.

In big headlines the New York *Times* makes the announcement that, according to Henry Fairfield Osborn, "Mongolia may yield the secret of man's origin." But this puzzles us; we thought that matter was all settled. In an article of last March in *Mc-*

Clures' Magazine Dr. Osborn was directly quoted as saying: "Ages ago, perhaps five million or more years, the Primates began, in the process of evolution, to split into groups, separate and distinct, which developed into the progenitors of man, the modern ape and the modern monkey." He says more in just as categorical a manner along the same line. But now he seems to think that man's origin is still a "secret." Thus do the evolutionists see-saw back and forth in their guessing. And why must this speculative scientist venture a guess, a "may be," and give it out for public consumption, before he has the proof in hand? If he is not sure, what good comes from guessing? Is it fair to the public?

Yes, it is all very interesting—the fact that Prof. J. Howard McGregor, of Columbia University, has paid a visit to Dr. Eugene Dubois, who discovered the so-called Trinil Man in Java many years ago. Heretofore Dr. Dubois has kept the remains of this ancient gentleman (or ape) under lock and key. But for some reason Prof. McGregor was permitted to see them and give them "a prolonged examination." But Dubois and McGregor differ in interpreting the skeletal remains. Dr. Dubois believes that their owner was nearer ape than man; Prof. McGregor holds the contrary view. Is the size of the skull of this creature so uncertain that these scientists, with the remains right before them, cannot agree whether it is nearer to the ape than to man? The maximum capacity of the modern ape is 600 cubic centimeters; the minimum human brain capacity known today is 900 c. c. But McGregor holds that the cranial capacity of the Trinil Man was 950 c. c. If that is true, why cannot Dr. Dubois see that the creature was nearer to man than to the ape? And if Prof. McGregor is correct in his estimate, the Trinil Man had a larger brain than some human beings have today. Then how could this old gentleman from Java have been a "missing link" between man and the ape? And why does McGregor think that the old man was a "great-uncle of mankind rather than the grandfather"? Why is the Trinil Man called an "ape man" if he had a brain larger than some human beings possess today?

We object, anyway, to measuring men's intellectual caliber by the size of their brains. There are many people with comparatively small brains who have excellent minds and good hearts. On the other hand, there are many people who have big heads, with small

mental power and bad moral character. So far as the writer can recall, the largest human head he ever saw contained a very inferior mind. Empirically judged, much more depends on the quality than on the quantity of cerebral material. It may be that much more depends on the quality of the mind itself as a psychical entity than upon any merely material instrument. In this advanced age of the world are we going to allow ourselves to become slaves to materialism? We hope and pray it will not be so!

Another change of view among the evolutionists is hereby announced. For many years they have held that southwestern Asia—that is, Babylonia, Mesopotamia, etc.—was the place where man began his career. But now Dr. Osborn comes home from his exploring trip and declares his belief to be that central Asia—namely, Mongolia in China—was the favored land which was honored as man's natal place. Osborn says he has advocated this view ever since 1900. He is going to do his utmost to prove it.

The following is the report of the recent investigations in Mongolia: "The explorers did not find any traces of prehistoric man, but it is believed probable that these traces will be the next step in unsealing the story of the race. Preparations are under way to continue the work so well begun." We shall await the result with perfect calm.

A recent statement by Dr. Osborn is very enlightening. It bears on the subject of brains. He says, "Our own Nordic race dates back some fifteen hundred years. . . . Preceding our own race by ten to twenty thousand years, was that of the art-loving Cro-Magnons, inhabitants of eastern Europe after the glaciers disappeared. The intelligence, the artistic and spiritual qualities of the Cro-Magnon race are most surprising. With a body like our own and a brain as large as ours, if not larger, they were in every sense intelligent. Superior individuals of this race would have been capable of taking their places as senior wranglers in any of our modern universities, and may have had an excellent philosophy of life." If those ancient peoples, living from 25,000 to 35,000 years ago, "had as large brains as men have today, or perhaps larger," what becomes of the theory of evolution? Why have not the brains of the modernists "evolved" in bulk within the last twenty-five centuries?

Here it is once more, just as has been said again and again in this journal. Dr. Albert Parker Fitch, Professor of Religion in Amherst College, recently published a book called, "Can the Church Survive in the Changing Order"? And what is his reply? "Yes, it can survive if it does two things: First, gives up its belief in the Bible as a supernatural revelation; second, substitutes in its faith naturalistic evolution for supernatural creation." It is always so: let a man catch the furor of evolution, and the first thing he does is to scuttle the Bible by cutting out the supernatural element. Will the Christian people of this country never get their eyes open to the deadly moral and spiritual peril of this coarse theory of evolution?

Recently some one declared that we ought to give the evolutionary hypothesis "a Christian interpretation." Is that clear thinking? When the Bible says plainly that man was created in the divine image, and evolution says he came up from the brutes and bears their image and superscription, how can you interpret the one in terms of the other? Look at the recent books and articles of the scientific evolutionists, and the pictures decorating them, and see whether their "story of mankind" agrees with the Biblical history of man in the Garden of Eden, created in the divine image, endowed with rationality, classifying the animals, and holding communion with his Maker. It is impossible to give something that is un-Christian in its very foundation a "Christian interpretation."

If the modernist is right, he will soon cease to be a modernist; he will soon be a "back-number." The next generation will flout at him as archaic and outgrown. They will call all people who hold any of his views "reactionary." How does the modernist like the prospect? Those of us who try in this generation to conserve evangelical truth as it has been given to man from on High, expect these principles to last through all the coming ages. We do not expect them to be outgrown. They are according to the Word of God, which endureth forever. Nor do we have this confidence in the permanency of our principles because we are more intellectual or scholarly than any one else, but because those principles are taught in the divine revelation given in the Bible.

Sadly enough, there are people who cloud the issue by accusing evangelical believers of wanting to compel everybody to believe as they do; as not willing to let other people

think as they please. That is not the issue at all. This is the issue: 1. What do the Holy Scriptures, to which Protestantism is bound, teach? 2. What are the doctrines and principles to which the ministers of the various evangelical denominations declared their allegiance and which they promised to uphold, when they solemnly took their ordination vows? Let our liberalistic friends stick to the real issue, and cease blurring it by talking about "liberty of thought," "academic freedom," and somebody wanting to put everybody into the same mould. At great sacrifice the denominations have built churches and institutions upon certain basic beliefs and principles. Has anybody a moral right to belong to those organizations, eat the bread they provide, and enjoy the advantages they afford, while at the same time he is undermining those principles? Think it over seriously.

The House of Bishops of the Protestant Episcopal Church, in session at Dallas, Texas, on November 14, made a stalwart "re-affirmation of faith." They declared that they held the doctrine of the virgin birth of Christ and the statements of the Apostles' Creed. Thus they have thrown down the gauntlet to various churchmen in and out of the ministry who have been calling these doctrines in question. This is good news, and most refreshing. Surely these men cannot be accused of being unscholarly and archaic. Men of their position in a great church ought to know what the situation requires and ought to have knowledge of the thinking of the times. They cannot be ruled out of court by ridicule.

Dr. G. W. Ridout, whose book, "What is the Matter with Protestantism?" is reviewed elsewhere in this journal, tells us that the following kind of teaching is given to Sunday School children in a certain child's "Picture Story Paper": "Men once walked on all fours and climbed like the monkey. Like the monkey, too, he had a natural coat of hair and had no need of clothes." Thus evolution is taught to children in the Sunday School; and yet the scientists says that Mr. Bryan cannot understand evolution! And what do you think, Christian parents, of having your children taught such views of their progenitors. Suppose your children would say, "Why, the Bible teaches that man was created in the image of God," what would be your reply? You surely would not say, "That is not true; the first man was made in the image of the monkey!" Think it over!

Again and again we are assured by certain partisans that the theory of evolution is in harmony with the Bible and hence with Christianity. Let us see what one of its leading champions has to say. Professor Conklin, in his well-known book, "The Direction of Human Evolution" (p. 4), says: "His (man's) origin goes back, not to Adam and Eve and the Garden of Eden, 6,000 years ago, but to more primitive races of men, and then to pre-human ancestors, and in the end to the earliest forms of life upon the earth." Now remember, friends, that *all* the scientific champions of evolution hold the same views and do not hesitate to promulgate them in season and out of season. Does the above statement agree with the Bible honestly interpreted? Think it over!

Here is a kindly word of admonition to evangelical writers and speakers, who would be greatly hurt if they were classed among the heretics: You should be careful how you criticise and ridicule Mr. Bryan. Remember, Mr. Bryan takes his stand firmly on the Bible, and upholds all the evangelical doctrines. His position is perfectly clear and his statements are absolutely open and frank. Now if you, dear friend, speak against him, people will at once infer that you do not stand for the whole Bible, but sympathize with its hewers and shredders. Moreover, for a person to slash at the liberals in one breath and in the next at Mr. Bryan simply indicates that he—the slasher—does not know where he himself stands. He will forfeit the confidence and respect of both parties.

In a recent address it was said that the present controversy in the churches is a "godless quarrel." The speaker was a liberalist. Then why did the liberalists start the quarrel? If they had not begun to cut the Bible to pieces, there would be no quarrel among Christian people today. But it is not a quarrel; far from it! It is a contest for fundamental principles. Now and then sharp words may be exchanged, but that simply means that the contestants are in earnest and are not wholly sanctified. If they were not in earnest, they would feel that it was not worth while to contend. Why cannot men understand the vital character of the debate? Why do they cloud the issue by talking about the temper of the debaters? The minister or layman who says he is "not interested" in the contention proves by that very statement that he does not understand the situation nor realize its gravity. What he needs is more in-

formation. How can any true, earnest Christian be indifferent to the grave issues of the day? Please do not talk about the "evils of controversy" any longer, but study the questions at issue, try to understand their paramount importance, and then help to defend the truth.

Information comes that Bishop Thomas F. Gailor, of the Episcopal Church of the United States, has been deriding Mr. Bryan. He says that Mr. Bryan, "in his expressions against the Darwinian theory, shows that he is lagging behind the times." But that again is entirely aside of the mark. The question today is not whether anybody is behind the times, but whether the Darwinian theory is true. Why cannot men who pretend to be so wise above their fellows show their wisdom by sticking to the point? But the present-day evolutionists — Bateson, Osborn, Conklin and Keen—have declared the Darwinian theory of evolution to be out of date. That being so, who is it that is "lagging behind the times," Mr. Bryan or Bishop Gailor?

The conductors of this magazine wish it to be very distinctly understood that no amount of ridicule, no piling up of epithets, no fulminations about being "archaic," "behind the times," "reactionary," or "ignorant," will cow them into silence. Such billingsgate has no effect on them. They will give heed to arguments; they will accept facts; they will listen judiciously to kindly counsel; but they will not be so weak as to be intimidated by derision. So deriders might as well save their ammunition.

A proposal has been made to settle our disputes by love. Love is a great power. It will settle mere personal quarrels where resentment rules. But it cannot settle vital differences of conviction. When the Jews accused Christ of having the spirit of Beelzebub, did He simply keep silent? How would love have settled the vital doctrinal differences between Paul and the Judaizing teachers of his day? And yet Paul did love the Jews. He declared that his heart's desire was that Israel might be saved. He was almost willing himself to be lost, if that would be the means of saving his brethren. But did his love cause him to condone and agree with their erroneous doctrines? Let it be understood that the true defender of the faith does not hate his opponents. Yet, think of it! The editor of *The Continent* has so little insight into the gravity of the present conflict as to

call the evangelical defenders of the faith in the Presbyterian Church living in Philadelphia "the savage coterie"! Such an accuser is to be pitied. He cannot sense the difference between earnestness and rancor. All such accusations are idle and aside of the mark. Let us have a finer sense of relevancy, please.

One of the most succinct opinions that has been passed on Hendrik Van Loon's "Story of the Bible" is found in the *Survey Graphic* for November: "If the Bible had been no more than the story of the Bible it would hardly have survived long enough for Mr. Van Loon to deal with it Perhaps the pagan child will make the leap from Van Loon to Isaiah—but one doubts it Certainly one who first approached the story of the nativity through these casual paragraphs would fall on Luke's narrative with surprise and delight His drawings show Jesus with the halo, yet the text rationalizes or avoids the Miracles."

A reader of *THE CHAMPION* writes us: "I note in the last November issue, the editorial, 'Theologies,' in which eight 'stigmata' or marks characteristic or descriptive of and applicable to the New Theology, are given. They are: Bubbles, hybrid, barnacle, cuckoo, welk, crazyquilt, thimblerrigging, and gad-about. These designations seemed to be amply justified. I recall that in the November *CHAMPION*, 1921, p. 445, was an editorial, 'Spiritual Vitamines,' in which it was shown how new theology came to be and is *scurvy* theology. A recent writer, considering whence this theology sprang and where it rests, quite accurately designates it *jungle* theology. Here are two more definitive and devorative terms. According to an alleged symbolical numerical system embodied in the Scriptures, ten is the number of *testing*. These ten stigmata are tests of the new theology, and when it answers in true acknowledgment to their application it responds approvingly to every one. It has to. We should think the new theology devotees must have to just sit up nights in admiration of the preposterous phenomenal prodigy they have produced and which they patronize."

In his book entitled *The Job of Being a Dad*, Frank H. Cheley gives these six reasons why a father should be the friend and companion of his son:

"First—Because the boy represents the greatest unspent energy in the community.

"Second—Because boys are at the very height of susceptibility to impression.

"Third—Because the boy of today will be completely in power tomorrow.

"Fourth—Because modern society is the great battle ground of boyhood.

"Fifth—Because of the organized strength of commercialized amusements."

A former moderator of the Presbyterian General Assembly and one of the most widely-observing men in the church, has written one of our editorial staff about the present situation, and while we cannot vouch entirely for the correctness of judgment, what he says is certainly worthy of careful consideration. We hope he is right.

"The situation is, I think, in every way hopeful. The great body of the church is genuinely sound. The misfortune is that a few men get into the newspapers and give altogether a wrong impression about the conditions. I think sometimes that they really give a wrong impression even about themselves. I do not believe that certain ones, widely quoted, in their sober moments really believe what they say. They are carried away by their rhetoric and their passions. I have no idea that any division of the church is to take place. Peace would come if only about half a dozen were left out. They ought not to be in Presbyterian pulpits. Already one is going, for as you know Kelman goes back to England, and I think that one or two others will soon be out of the pastorate entirely; and if Fosdick would only act the Christian gentleman and step down and out, I think that all the storm would pass away. I cannot understand him. I know him personally as not only a man of unusual platform ability, but also a kindly, courteous gentleman. I cannot understand why he should be willing to put himself in such an anomalous position, a minister of another church holding one of our pulpits only to be a trouble and a derision of influence therein. Of course the explanation back of everything is Union Seminary. They have poisoned New York."

In a Rocky Mountain city a judge complains of getting writer's paralysis from signing so many divorce decrees. The city credits itself with a population of about 290,000. Over 700 divorces were reported to have been granted in ten months of 1923. Wherefore so many?

"Of troubles connubial, jars, and divorce, This, we believe, is the fruitfulest source; A man falls in love with a dimple or curl, Then foolishly marries the entire girl."

Of course divorce is more than likely to follow.

One John Mercer invented a process by which cotton fabrics, treated with certain caustic alkalies, come to have the deceptive appearance of silk; but they are not silk at all,—just cotton. The new theology, treating religious thought with its caustic alkali of destructive criticism and evolutionary philosophy, presents a Christianity, but it is only an ethical, silken semblance of Christianity, a cheap, inferior article,—simply mercerized Christianity.

Says Dr. Ainsworth: "Religion at work finds a morality; religion in its thoughtful moods finds a theology." A slogan the liberals are putting up is, "Christianity is a life, not a theology." The trouble with the liberals is, they are ceasing to think; and their nervous, spasmodic, automatic, jerky actions they call "life." Through centuries the idea has been, "Doctrine is in order to duty." Christian life is fruit grown on the tree of doctrine. Liberals would sever growing fruit from the tree, if not cut down the tree altogether.

A good friend sends the CHAMPION to the library of a college in which he is interested. Evolution is taught in this college as it is taught in so many large colleges, but it is not accepted by all the students. One of these students writes: "The CHAMPION shows wear and tear equal to the other magazines on files." This is fine! We wish every college and university had friends who would let loose of \$2.00 for a subscription for these institutions. Who will estimate the results of this brother's investment of \$2.00 a year if only one student is led to find his way! This is casting bread upon the waters to find it after many days! Who else will make the investment of \$2.00 for the college he is specially interested in? If you have no special college in mind send the \$2.00; we have a long list of names of colleges who will be grateful for your gift.

* * *

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—*Phillips Brooks.*

THE ARENA

The Epistle to the Hebrews

By William H. Bates, D.D., Greeley, Colorado

THIS Epistle is the only anonymous Epistle in the New Testament, unless the three Johannean Epistles be excepted. While our English Bibles—both Protestant and Roman Catholic—have the heading, “The Epistle of Paul the Apostle to the Hebrews,” because of its anonymity and for other reasons modern scholarship profusely denies its traditionally reputed authorship.

Its Non-Pauline Authorship Asserted

Professor A. C. Kendrick of the Rochester Baptist theological seminary, translating from the German Dr. Moll’s work on this Epistle in Lange’s Commentary, says: “I unhesitatingly concur with Dr. Moll in the view now acquiesced in by nearly all scholars, which looks elsewhere than to the Apostle Paul for the authorship, at least as to its form, of this Epistle.”

Rev. Dr. Charles H. Fowler, a bishop of the Methodist Episcopal Church, said in an address, “We are compelled to abandon the theory of a Pauline authorship.”

Professor Charles Foster Kent of Yale, with the omniscience and cocksureness of to-day’s scholarship, in his recent book, “The Origin and Permanent Value of the Old Testament,” says: “The only fact definitely established is that Paul did not write it” (p. 70). Definitely established! Really, the humorist might as well have been serious when he said it is better not to know so much than to know so many things that are not so.

Various Alleged Authors

Bishop E. E. Hoss, of the Methodist Episcopal Church South, in an address before the Methodist Ecumenical at Toronto, is reported to have said: “I have never believed in the Pauline authorship of the Epistle to the Hebrews; but I could do that much more easily than I could follow Professor Peake into his belief that it was written by Priscilla. And when he is capable of believing that, I must be a little hesitant about following him on other points.” Yet Professor Peake—in

whose books Dr. Munhall, editor of *The Eastern Methodist*, asserts are numerous truly vicious vagaries (i. e. vicious from a theological and biblical standpoint)—is a standard author in the Conference course of studies recommended and prescribed (not proscribed) by the Board of Bishops of the Methodist Church North. It seems to be reserved for these suffragette, apotheosizing-women days for a woman to irrupt alone into the domain of Bible authorship. Priscilla! No wonder the good Bishop balked.

The versatile and eccentric Tertullian (circa A. D. 160-230) was the first to attribute the Epistle to Barnabas (Acts xv. 35-39), and the idea was revived by Cameron, a Scotch critic of the 17th century. Clement of Rome (Phil. iv. 3), Paul’s companion Luke (Col. iv. 14), and Silas (Acts xv. 40), have each been urged. Apollos (Acts xviii. 24-28) was first named by Luther (1483-1546), and the great reformer has had the greatest non-Pauline following. Even the joint authorship of Aquilla and Priscilla has been proposed, a proposition that the Standard Bible Dictionary pronounces “more curious than convincing.” In an article in *The Homiletic Review*, March, 1913, John McGrant, of London, has this sentence: “From these many considerations and peculiarities, I suggest the name of Nicodemus as the probable author of the Epistle to the Hebrews.” Room for choice!

The Pauline Authorship

That Paul was the author of the Epistle was held by Irenaeus (A. D. 115-190), who was a pupil of Polycarp who was a pupil of the Apostle John; by Clement of Alexandria (130-200); by Origen (186-253); by Dionysius (—264); by Eusebius (260-340), known as the “Father of Church History; by Athanasius (296-373); by Gregory Nazianzen (330-390); by Jerome (345-420); by Chrysostom (347-407) “the golden-mouthed”; and many more of that early period.

The Council of Antioch (269), of Nice (325), of Laodicea (363), not to mention others, asserted the Pauline authorship.

The Alexandrian Church, the Churches of Palestine, Syria, Cappadocia, Mesopotamia, and Asia Minor held the same view.

Says the Catholic Encyclopedia, vii. 182, "In the East the writing was unanimously regarded as a letter of St. Paul." Says "The Holy Bible Commentary" (Anglican), "The testimony of the Eastern Church is consistent and clear" (p. 5).

As to different opinions that sprang up in the Western Church we need not concern ourselves, but may add concerning them the Anglican question: "Shall the positive testimony of men who, knowing St. Paul intimately, were qualified to give witness on such a point, be outweighed by the doubts of those who lived some hundreds of years later, and were therefore not so qualified? To do this would be to violate a fundamental rule of evidence" (Ibid, p. 5).

After surveying the whole field, Eastern and Western, and coming down to the present generation, the Dictionary of Religious Knowledge, edited by Lyman Abbott, says: "It is generally attributed to Paul If not Paul's it is certainly Pauline" (p. 421).

No external facts, be it remembered, have appeared since that early period, which militate against the old-time judgment. The change of view has come from the rise of what is called "the method of historical inquiry characteristic of our own age."

To be sure, many of the adroitly devised claims and skilfully drawn reasons for other authorship than St. Paul's, have appearance of no little plausibility. By far the most plausible objection of all is that of its difference in literary style from Paul's other writings, a difference that is clearly apparent. Those writings all show marks of haste in composition, written *currente calamo*, with running-pen, as was befitting his rushing, impetuous life. But if, as many maintain, this Epistle was written in the enforced leisure of his two years' imprisonment at Caesarea, probably A. D. 58-60, there would be plenty of time for elaboration and finish which would amply account for the requirements of the literary problem. Nor more satisfactory have any of the other objections seemed to the present writer, and he is therefore judicially compelled to dismiss them all; and consequently he relegates the bumptious assumption that "the only fact definitely established is that

Paul did not write it," to the limbo of flatulent fiction.

A New (?) Consideration Offered

And this present writer would modestly offer a contribution to this question that, so far as he is aware, is not found in any of the commentaries or cyclopedias.

There are considerations bearing upon the Pauline authorship—somehow strangely overlooked—contained in the Scriptures themselves, which possibly may be deemed decisive, i. e. by those who regard the Bible itself as authoritative. Let there be noted three facts and what seems to be a perfectly legitimate, indeed necessary, inference.

1. Peter wrote his First Epistle to a distinct and definite people, viz., the Hebrews or dispersed Jews, "Sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (i. 1).

2. Peter wrote his Second Epistle to the very same parties: "This is now, beloved, the Second Epistle that I write unto you" (iii. 1).

3. Paul wrote an Epistle to the very same parties also: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto y-o-u" (2 Pet. iii. 15).

Such are the facts. Certainly, then, Paul wrote *an* epistle to the Hebrews. As certainly *the* Epistle to the Hebrews is Pauline this is admitted on all hands.

What inference is legitimate, aye required if not this: viz., Paul's undeniable *an* epistle to the Hebrews is *the* Epistle to the Hebrews. If *an* epistle is not *the* Epistle, where is it? Sanity may well unqualifiedly accept the conclusion that this is it.

Though not strictly germane to the present issue, the opportunity seems too good to lose to make an important point in regard to Paul's writings. How Peter esteems them may be seen in the verse following the one last quoted: "As also in all his Epistles speaking in them of these things; in which are some things hard to be understood which they that are unlearned and unstable wrest as they do also the other Scriptures, unto their own destruction." Thus Peter classed "all his Epistles" with "the other Scriptures," i. e. with the Old Testament writings, for there was no New Testament then; therefore positing for these also a divine origin and authority, since those "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). And this would consequently guarantee Paul's statement that "All Scrip-

ure is given by inspiration of God" (2 Tim. ii, 16).

The rightful place in Scripture of the Epistle to the Hebrews is therefore established, and a strong buttress is given to the last half of Conybeare's remark, that "while there is no portion of the New Testament of which the authorship is so disputed, there is no portion of which the inspiration is more indisputable."

To Whom Written

In this Epistle and First John no one is formally addressed, as is done in all the other nineteen New Testament Epistles; but here the contents unmistakably show that, while it is of profound importance to all, it is written to the Jews specifically. It assumes that those addressed were familiar with the Levitical worship, the temple service, and all the institutions of the Mosaic ritual. It is substantially a commentary on the Book of Leviticus. As, for an appreciation of Hebrews there must be a previous study of Leviticus, so, for an understanding of Leviticus, there must be a subsequent study of Hebrews. It is specially adapted, therefore, to the Jewish mind.

Design or Object of the Epistle

This is usually stated to be: To prevent apostasy or relapse into Judaism on the part of the Hebrew Christians. Warnings hurtle forth like the discharge from a park of artillery. Each doctrinal portion is followed by an earnest hortatory practical passage—as ii. 1-4 and iii. 12-19, for example—thus showing that Christianity is not a doctrine only, but a life as well. It should always be remembered, and never forgotten, that doctrine is in order to duty.

But a deeper study produces in me the conviction that the writer had a wider and more far-reaching intent, which was to compass the whole scope of Jewish religious thought, and capture the Jewish mind and lead it to submission to Christ.

And how? To do this, there must be shown the insufficiency and failure of the Old Covenant, and that the New is its logical, intended, and sufficient successor; and so he seizes upon everything in the Levitical ritual that was significant to the Old Testament worshiper and shows it has something corresponding to it, and of far higher significance, in the priesthood and sacrifice of Christ. The Old, therefore, being ended by fulfilment and taken away by the New's displacement, the

author, by irrefragable argument and conclusion that cannot be shaken, shuts up the Israelite to his only recourse, viz., to go forward in acceptance of, and devotion evermore to, its Mediator, the Messiah, Jesus. And when, shortly after, Jerusalem was taken and the temple was destroyed, rendering the performance of the Jewish ritual thenceforth impossible, the arguments of the Epistle had God's providential commentary upon it, confirming it beyond question.

The Key to the Epistle

The key-word that unlocks the treasures of the Epistle is the word "better." In the twenty-one New Testament epistles it is used twenty-one times, but twelve of these occurrences are in Hebrews,—oftener than in all the others put together. To win the Jewish mind, the things advocated must be shown to be "better." So the New Testament and most of all its Mediator, the Messiah-Jesus, must be lifted up to their high place of distinguished and undeniable superiority; hence they should be accepted and yielded to. The method of carrying out the design of the Epistle may be seen as its contents are exhibited in the following—

Analysis

I. CHRIST SUPERIOR TO THE PROPHETS.

Chap I. 1-3.

1. The old prophetic messages desultory and in piecemeal, the new message in fulness and with superior, even divine, attestation. i. 1,2 (and ii. 4).
2. The prophets, merely human, succeeded by the Son of God who is (1) heir of all things, (2) creator, (3) possesses Divine effulgence, (4) images forth the Divine substance, (5) is the omnipotent sustainer, (6) provides for putting away human sin, and (7) henceforth has Divine enthronement. i:2,3.

II. CHRIST SUPERIOR TO THE ANGELS. Chaps. I. 1-14 and II. 5-18.

1. Superior in nature and being. i. 5.
2. The angels pay him divine worship. i. 6.
3. They are simply servants i. 7 and 14, while Christ has supreme enthronement and government. i. 8,9.
4. Christ creator, upholder, and triumphant victor. i. 10-13.

(Exhortation to give the more earnest heed to the Message from such a Messenger and to those whom he commissions and miraculously authenticates,

for a terrible fate awaits neglecters. ii. 1-4.)

5. His superiority not disparaged by his earthly incarnation and humiliation, for by it he effects the super-angelic exaltation of humanity. ii. 5-18.

III. CHRIST SUPERIOR TO MOSES AND JOSHUA THE CHIEFEST OUTSTANDING FIGURES OF THE OLD DISPENSATION. Chaps. III. IV. 1-13.

1. Christ, the Son, superior to Moses as a servant. iii. 1-6.
2. Moses' leadership because of Israel's unbelief was a failure in its accomplishments (iii. 7-19), but a better result (iv. 1-7) will come under Christ's leadership as "captain of salvation" (ii. 10).
3. Joshua's failure in securing "rest to the people of God," Christ achieves. iv. 8-13.

IV. CHRIST'S PRIESTHOOD SUPERIOR TO THE LEVITICAL AND ALL OTHER PRIEST- HOODS. Chaps. IV. 14 to VIII. 5.

1. Jesus a true and compassionate high priest. iv. 4-16.
2. The office of high priest. v. 1-4.
3. Christ's priesthood typified by the great, mysterious, outside King-Priest, Melchisedec. v. 5-10.

(Exhortation to deep study of the truths revealed (v. 11-14), continued progress in knowledge of doctrine (vi. 1-8), and utter faithfulness in life (vi. 9-12).)

4. Christ's priestly office has confirmation superior to that of Melchisedec. vi. 13-20.
5. The Melchisedec royal priesthood, typifying Christ's greater than the Aaronic priesthood, for Aaron not Abraham paid tithes to Melchisedec. vii. 1-10.
6. The Aaronic priesthood, though also typifying that of Christ, failed to accomplish what was desired. vii. 11-28.
7. Christ's priesthood actually accomplishes what both the preceding priesthoods shadowed forth in type. viii. 1-5.

V. THE NEW COVENANT SUPERIOR TO THE OLD. Chaps. VIII. 6 to X. 13.

1. The Old faulty, the New faultless. viii. 6-9.
2. The New substantiated by better promises. viii. 10-13.
3. The New, of which previous priesthoods were typical, carries a better ministry and service. ix. 1-10.

4. The New, by its sufficient expiation, makes perfect communion with God possible (ix. 11-22), and the salvatory provision complete (ix. 23-28).

5. The Old, variously inadequate, the New completely accomplished all that is needful. x. 1-18.

(Exhortation to fullest confidence and unceasing faithfulness (x. 19-25), enforced by most sacred sanctions and impending fearful consequences (x. 26-39).)

VI. THE SUPERIORITY OF THE OPERATIVE FAITH-PRINCIPLES. Chaps. XI. XII.

1. The sphere of faith's operation. xi. 1-3.
2. Such faith illustrated by Abel (xi. 4), Enoch (xi. 5,6), Noah (xi. 7), Abraham and Sara (xi. 8-19), Isaac, Jacob, and Joseph (xi. 20-22), Moses and his people (xi. 23-29), Joshua and the Israelites (xi. 30), Rahab (xi. 31), and numerous other Old Testament heroes (xi. 32-40).

3. Various lessons from all this to those coming after, who have Jesus the super-nal and clear-cut object of faith. xii. 1-29.

There is a better hope (vii. 19), a better testament (vii. 22), better promises (viii. 6), a better sacrifice (ix. 23), better substance (x. 34), a better country (xi. 16), and a better resurrection (xi. 35).

VII. CONCLUSION. Chap. XIII.

1. Inculcation of the practical graces and duties of brotherly love (xiii. 1), kindness to strangers (xiii. 2), sympathy with the afflicted (xiii. 3), chastity (xiii. 4), uncovetousness and contentment (xiii. 5, 6).
2. Hold to the teaching, and example of departed Christian instructors (xiii. 7-17).
3. Personal communications. xiii. 18-24.
4. Apostolic benediction. xiii. 25.

Christ's superiority in His person and work may be analytically traced in the chapters seriatim:—

- I. Christ the Divine and Eternal Son of God.
- II. Christ the Captain of our Salvation.
- III. Christ the Head of His House.
- IV. Christ the Rest of His People.
- V. Christ our Great High Priest.
- VI. Christ our Forerunner.
- VII. Christ our Living Intercessor.
- VIII. Christ the Mediator of the New Covenant.

- X. Christ our Perfect Sacrifice,
 Christ Perfecting forever them that are
 Sanctified.
 I. Christ the only Object of Faith.
 II. Christ the Princely Leader and Pat-
 tern of Faith.
 III. Christ the Great Shepherd of His
 Sheep.

Again, Christ's superiority may be seen in the permanence connected with Him and which He communicates. He touches nothing that He does not impart eternity to. In chapter—

- His Throne is forever.
 His House is forever and ever.
 His Salvation is eternal.
 II. His Priesthood is unchangeable.
 X. His Covenant is everlasting.
 II. His Kingdom cannot be moved.

Of the many impressions made by this Epistle, let two be simply noted.

The first is respecting the exalted nature of Jesus Christ. How a Jew can fail to believe Him is a problem that can be solved only on the supposition that he has "veiled", closed, his mind and heart to evidence. When we see that He is in His person and work, as here presented, how can we but bow in humble and grateful adoration! No wonder when the great Father brought His first-begotten into the world He said, "Let all the angels of God worship Him." (i.6).

"All hail the power of Jesus' name,
 Let angels prostrate fall;
 Bring forth the royal diadem
 And crown Him Lord of all."

And well may He, whom the angels praise, receive the worshipful homage of every human mind, whether Jew or Gentile.

"Let every kindred, every tribe,
 On this terrestrial ball,
 To Him all majesty ascribe,
 And crown Him Lord of all."

The second is in regard to Christian faithfulness. Of the 303 verses in this Epistle, it is said that 113, or a little more than one-third of the whole, are taken up with exhortation, the chief stress of which is on fidelity and obedience. No book of the Bible treats of faith so philosophically and yet with such practical simplicity as this. Faith possessed and a possessing faith should be convertible terms. Such faith issues in faithfulness, a fidelity that fails not, that swerves not, that is never found wanting. Such faith—and that only is true faith—is not merely an intellectual assent, or a sentiment, but a power of life. Faithfulness—constancy, devotion—that is what the world wants to see, and what the Church needs.

"Stand up! stand up for Jesus!
 Stand in His strength alone;
 The arm of flesh will fail you;
 Ye dare not trust your own.
 Put on the gospel armor,
 And, watching unto prayer,
 Where duty calls, or danger,
 Be never wanting there."

The New Infidelity and the New Reformation

By Harold Paul Sloan, D.D., Bridgeton, New Jersey

WHEN Jesus was born the world was organized in the name of power. There were lords at the top and slaves at the bottom. Women were the love slaves of men. Childhood was unprotected, neglected, tyrannized and often murdered. Religion was superstition. Drunkenness and vice were without shame. War was a part of the order of society, Government was an autocracy. Mercy was almost unknown.

But Jesus Christ changed this. He has achieved a complete change of the very basis of civilization. Today, no matter how we may fail fully to realize it, yet, nevertheless, the basis of our civilization is His doctrine of love. The dark works and institutions of paganism are largely gone.

Papini well says Jesus divides all time into before Christ and after Christ. In the work of achieving the expression of His ideals in life, few centuries have a finer record of accomplishment than the present. In industry we find wages are improved, compensation and liability laws in force, profit sharing developing, the hours and conditions of work regulated with a view to the worth and dignity of all life.

Childhood is protected today from exploitation and its education guaranteed to it regardless of any accidents of birth or fortune. Age is receiving like gentle consideration and both by private enterprise and public provision pensions for the aged, are gaining ground. Woman's equality with man has been fully recognized, and whether wisely or

unwisely, they have been entrusted with the political franchise as an expression of exactly this sense of equality and justice. Alcohol and opiates that prey upon the public health are prohibited.

Mercy is so largely developed that nearly every community has its hospital and relief is quickly sent to every need that occurs in any part of the world. Democracy is just less than universal. The Gospel is also just less than universally preached. Mighty movements of the Spirit have come with their rich blessing, such as the Welsh revival, the mass movement in India, the revival in Korea, and the recent revivals of Scotland, and now of Ireland. We stand today at a summit of our Christian civilization. More men and women unite today in singing "All Hail the Power of Jesus' Name" than ever before in the centuries.

All these splendid conditions we have mentioned are most fully realized just where His Gospel has been most fully preached. In America, at the opening of this century, four men out of every five would have confessed Jesus Christ as Lord and Saviour, and in America these great social movements have come to their fullest fruitage. Where Jesus' name and Gospel is most fully preached, there human conditions are best. Where men know least of Him, there also they know least of comfort and peace. The truth of this statement needs no proof; but if proof is wanted there is none better than the statement recently made by Solomon Reinach, the French infidel, who rejects Jesus Christ in the historic sense, who rejects His Gospels as unauthentic, but who nevertheless, affirms that Jesus Christ is the only hope of the world.

These things are true and will be admitted true on every hand. And yet this also is true, and will be admitted true by all who know the movement of events in our times, namely, that in the midst of this abounding Christian fruitage, Faith is suffering the most determined attack that has been made against it in fifteen centuries. P. T. Forsythe said ten years ago that the modern "liberal" assault upon Christianity is the most serious since the Church's first great struggle with Gnosticism. Prof. Machen of Princeton, in his new book *Christianity and Liberalism* takes practically the same position. And in increasing numbers men are recognizing the peril of Faith and civilization, and are uniting for the defense of His glory and of all the precious things that have come by His name. It has been hard to believe that this assault is

really being made. It is the fact. At first in the universities and magazines of the country, and now in the seminaries, colleges, pulpits and publications of the Church a new Faith, different from, and hostile to; Christianity is being promulgated. It often uses Christian language, but the Christian meanings are not there. The "Divinity of Jesus" does not mean to these men that He is God. "Redemption" does not mean for them that He has paid man's moral debt. "Salvation by Faith" does not mean that fullness of Grace we used to sing about in the old lines:

"Look and live, my brother live,
Look to Jesus Christ and live."

In place of this Gospel of an all sufficient supernatural salvation we have a return to human resource and self righteousness, and Christ stands in it as nothing more than the supreme teacher and example.

The New England Unitarians have five points:

*The fatherhood of God;
The brotherhood of man;
The leadership of Christ;
Salvation by character;
Everlasting progress.*

And these five points are the practical preaching and teaching emphasis of the modern "liberal" Christian. In many instances the leaders of this movement definitely reject the deity of Christ. Sometimes they do not; but whatever metaphysics of His person they may hold, their Gospel is the Gospel of a human Christ. Their Christ is only a teacher and an exemplar. He is never a redeemer and saviour; and of what use is an exalted metaphysics of Jesus' person if the Gospel that is fitted to it values Him only as a fallible man? If Christ did not die for men's sins and did not rise from the dead, our almighty and all sufficient Saviour, then as well drop the idea of incarnation at once, for as a teacher and an exemplar Jesus would be more useful if regarded as man.

Properly speaking, this "Liberal" Christianity is not a Gospel at all. It is a philosophy. It is not the news of some sublime divine achievement for men, it is simply a philosophy of man's individual and social possibilities. It is a little difficult to speak of it accurately even as a philosophy for it is different in the hands of every separate advocate but in a general way "liberal" Christianity denies the eternal personal pre-existence of Jesus in the Godhood, repudiates His Virgin

Birth or at least the historic bases for it, denies His omnipotence, rejects as immoral His atoning sacrifice, and as impossible His triumphant resurrection, ascension and return.

In place of these almighty facts and this all sufficient saviourhood, they stress man's own powers. He saves himself. He blesses himself by prayer, enobles himself by cultivating good habits. The emphasis is upon outward deeds, outward service, not the inward heart of life. He is not born again, he turns around. In this life of self culture and social achievement Jesus is useful as its greatest teacher and the Bible is useful as the best expression of man's spiritual increase through the centuries. But the Bible is not God's supernatural revelation to man and neither the Bible nor Jesus are infallible teachers in any respect. Jesus himself was mistaken even on matters of His Gospel, and the evangelists, far from being inspired, were not even reliable as historians.

This, in a general way, is the teaching of the new religion called "liberal" Christianity, and its advocates are in nearly every branch of Protestantism. Those who most fully understand the new current are conscious of its divergence. For example, Prof. Folks Jackson, of Union Theological Seminary, frankly admits that his colleague, Dr. Fosdick, is preaching a religion different from evangelical Christianity. And Dr. Fosdick doubtless admits the same in his now famous sermon, "Shall the Fundamentalists Win?" Other "liberals" not so frank show that they, too, are conscious of divergence by their lack of candor.

Thus Professor Vedder came to the Philadelphia Methodist Preachers' Meeting under an express agreement with the writer to state there the "liberal" positions and make clear its points of departure from evangelical Christianity. He came, but his address carefully avoided all details both of "liberal" negation and belief. Later when certain questions were proposed to him from the floor—and he had definitely invited such questioning in the closing paragraph of his address—he was unwilling to reply.

Or take this: Professor Kent in his recent article in *Scribner's Magazine*, appropriates the word "evangelical" to be the name of his own rationalistic group. This word has stood for full orb'd Christian faith for centuries, and for Dr. Kent to appropriate it to his rationalistic party, and set Evangelicals over against Fundamentalists can have but one purpose, namely, to becloud the issue.

Or again this: The writer took an extensive journey, some few years since, with a well-known professor of Bible in a Methodist college. This professor has since on the platform professed his fidelity to Christian standards, yet on that journey he frankly and in detail expressed his departure from them.

Or, again, this: "Dr. Fosdick in his sermon, "Shall the Fundamentalists Win?" speaks of Augustus Caesar and other pagan heroes, as virgin born and stands these claims alongside of the record of the Virgin Birth of Jesus in the Gospels. Yet, Dr. Fosdick certainly knows that Augustus Caesar never claimed to be virgin born. Was he depending upon the lack of information on the part of his audience when he made this comparison which he, as a learned man, certainly knew to be inaccurate? It is an interesting fact that Dr. Fosdick's argument at this point was proposed by pagan writers at the beginning of Christian history, and that Justin Martyr answered it during the second century.

One further incident indicative of the lack of candor among "liberals" was narrated in connection with the Pre-Conference Convention of Fundamentalists in the Baptist Church at Atlantic City recently. Rev. Russell Brougher, who graduated from Rochester in the class of 1922, told how he had been officially called to account for giving to outsiders points as to the teaching of the seminary. The statement being made, in the course of the reproof, that Rochester Seminary was in a war, and that to give out facts to those upon the other side was in the nature of spying. Here indeed is a startling situation when a school of the Christian Church feels called upon to keep its teachings secret, and when a student is charged with unfair conduct for making them public.

Hatred of the Supernatural Is Behind the Current Attack Upon Faith

We come now to a very important question, namely, what is behind this new denial of the Christian faith? What is its motive, its occasion? The "liberals" would answer without a moment's hesitation, and their answer would be, science and scholarship. But this "liberal" answer is wholly mistaken. Neither science nor scholarship support the liberal positions. They are purely a chosen point of view, and the strength of their denial is simply the modern hostility to the supernatural.

Schweitzer says that hatred of the supernatural was behind Reimarus in his epoch-making work called "The Wolfenbüttele Fragments." Griffith-Jones, who is himself a rationalist, admits that antagonism to the supernatural is the explanation of what he regards the destructive views of the extreme men of his own school. The bias of naturalism is the chief explanation of liberalism in theology. Naturalistic philosophy repudiates the supernatural and at any cost the supernatural must be gotten rid of. God must be shut out of His universe, or else shut in behind its laws; and so, because men have decided there can be no supernatural, therefore, there was no Virgin Birth, no risen and ascended Christ, no great hope of His return, the Bible cannot be a divinely given revelation, salvation cannot be by miraculous regeneration, and personal character must replace the great Christian truth of justification by faith.

Naturalistic philosophy makes all this necessary. But naturalistic ideas are neither science nor scholarship. They are personally chosen beliefs and no more.

Take an illustration: Professor Walker asserts, in his *History of the Christian Church*, that the common Christianity of the Patristic Church had not risen to the level either of Paul's Gospel or that of the Johannine literature, it neither represented nor understood either of them. At this time Christianity amounted to little more than loyalty to Christ as the divine revealer of the true God and of a simple strenuous morality.

The statement was so surprising that we took the ante-Nicene fathers and read the works of the second century fathers. The examination showed the facts to be quite contrary to Professor Walker's statement. The idea of Christ's atoning death occurs again and again in Justin Martyr. In a very few pages we gathered ten clear references to the idea of forgiveness through the suffering death of Christ, and some of them were extensive discussions of this idea. The case is the same in Clement of Rome and in Barnabas. There were thirteen clear redemptive references in these writers and other in which Christ's redeeming death was most likely the meaning. Prof. Walker's statement was evidently based upon his desire to establish the evolutionary theory of the origin of Christ's Gospel rather than upon an examination of His sources.

Again, it is a commonplace with the critical school to assert that Amos was the first monotheist, yet Max Mueller tells us that

monotheism lies behind the polytheism of India, and LeRoy tells us that it lies behind the degraded religions of Africa. Modern Egyptian archeology tells of one Ankh-Naten who ruled in Egypt in 1375 B. C. who was a monotheist. The Old Testament literature would not suggest for one moment that Amos was the first monotheist, but this idea is necessary to the theory of evolution of religion as a naturalistic movement and so facts or no facts, it must be asserted.

Hostility to the supernatural is not, however, the only force that makes for the spirit of modern "liberalism." There are a number of other influences. We will mention three. First, the appeal liberalism makes to the pride of personality. Man resents bowing down to anyone as his superior. Nietzsche gave bald expression to this in his teaching. Others, while coming short of his extreme boldness of expression, feel some sympathy with his longing to be free from the over-awing consciousness of the Infinite, when He is too near them.

Another appeal that liberal theology makes to the human heart is close akin to this. Man loves to be self-sufficient, self-poised. His pride resents salvation; he would rather be his own saviour, at great cost, than be saved quite freely by the Grace of God. He would rather struggle through the fog and uncertainty of his own opinions than have truth fully revealed in Jesus. Liberalism in its denial of revelation and Redemption fits this pride of the human heart.

A third appeal that "liberal" theology makes is to the desire to be thought scholarly. Men who have no deep knowledge either of Christian theology or of modern negations are adopting the liberal point of view because of its boasted learning. As an example of this intellectual pride of liberalism we mention the bold assertion of one of them in a sermon, recently, that he had to become a liberal or else commit intellectual suicide. With Orr, Machen, Robertson, Wilson, Faulkner, Keyser, Fitchett, Denny, Price, Jacobs, Sayce, Naville, Ravin and scores more thinking and writing on the conservative side, this is pure superficiality and arrogance. Shallowness of comprehension is often more responsible for rationalistic sympathies than is learning.

History will finally sustain this assertion: that "liberal" theology is simply a negative creed, explained largely by world currents, by man's intellectual opposition to the supernatural and by his desire for greater self-assertiveness and freedom.

The extent to which this negative movement has penetrated the Christian Church would be startling to the rank and file of Christian people if they knew it. In nearly every denomination there are preachers in the pulpit, teachers in the school rooms, administrators in great executive position, who are openly and persistently propagating these negative ideas. Under date of May 8th, 1923, Roger W. Babson issues a special letter protesting against materialism and rationalism in our universities. We quote from this document:

"There is altogether too much materialism in our schools and colleges. The public documents and the private reports of many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in Alumni Associations should at once bring this question to the front. Members of Boards of Trustees have a wonderful opportunity to do something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business

"Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac."

During the fall of 1922 Mary Brierly had an article in the *Atlantic*, under the caption, "The Man, the Woman and the University," in which she set forth that our universities were teaching materialism to the youth of America and were undermining the foundations of our civilization.

Dr. George McPherson, of the Baptist Church, made a careful investigation of the teaching emphasis of all the universities of the United States, both North and South and in his volume entitled "The Crises in Church and College," he gives it as his conclusion that practically every university in the North is affected by current rationalistic views to some degree.

Dr. Griffith Thomas had an article in the January number of the *Princeton Review*, for 1922, in which he goes into detail concerning the rationalistic teachings of the Christian universities in China.

Professor Fairhurst in his volume, *Theistic Evolution*, enters his protest against teaching as facts, in such sciences as psychology, pedagogy and sociology ideas that rest wholly upon the unproved hypothesis of Darwinism. We might go on with other such facts, for they are rapidly coming to the surface.

Take this: One of the young men of my church is attending a prominent eastern university. In psychology he is being taught that there is no such thing as the freedom of the will, and recently in the same university in the class in English, the errors of the Bible were pointed out, and the book held up to ridicule for a whole class period.

The teaching of Professor Luba of Bryn Mawr is so widely known that no reference to it is needed. The Presbytery of Colorado made an investigation of Iliff Theological Seminary and reported the school to be rationalistic and unsound.

It would not be difficult to give the names of numbers of young people who have been influenced to doubt their faith and some to lose their call to the ministry and Christian work by contact with rationalistic teachings in the schools of the Church. There are several instances where young men are openly denying the Virgin Birth or resurrection of Jesus Christ in their examination for the ministry. Not long since, we received a copy of a letter from a young woman who had been attending one of the distinctly religious schools of the Methodist Church. Her letter speaks for itself, we quote:

"In my New Testament they have taken away many of the beautiful stories and nothing seems real any more. Before I came here I never questioned one thing which I read in the Bible but now when I sit down to read I stop and ask, is it the truth that I am reading.

"My vision of service has disappeared and I feel no more like I did. When I pray I think to myself what a beautiful form. I just hate when Sunday comes.

"I felt this coming on all the while, but I kept telling myself that I would get over it, and when I would go home at Christmas time I would feel as I always had, but alas I find myself questioning all religious work.

"I know, darling, that you will wonder almost if I am in my right mind. Sometimes I think that I am not but how can I believe when they have removed the very foundations of my belief."

The writer has received communications directly or indirectly from more than a score of such young people who have been compelled to fight for their faith because of the negative influence of teachings in the colleges. In some instances their fight against unbelief was successful. In other instances it was not successful and they went out of the schools injured in soul.

The New Jersey Conference at its recent session adopted unanimously a memorial in which it criticises the teachings of books in its course of study as follows:

"Notwithstanding the fact that the law of the Church is very definite concerning the character of the books that shall be included in the Courses of Study, there are books in the present courses which are not in accord with the constitutional standards; books that reject, set aside, or seek to undermine, the very chief doctrines of Christianity; for example, the Fall of Man and Depravity, the Virgin Birth of Jesus, His Propitiatory Work, His Bodily Resurrection, Ascension and Second Coming, Justification by Faith Alone, and the Bible as the only and sufficient Rule of Faith and Practice."

Bishop Leonard in his address to the Conference, afterward printed in the *Methodist Review*, gives this judgment concerning them. He asks the question:

"Do the books in the prescribed course of study meet the requirements of the law as enacted by the last General Conference?" and then answers:

"As one who voted for the present Conference Course of Study I unhesitatingly answer, there are some that do not.

"Some of the writers whose books are now in the Course of Study give no place to the historic Christ—a truly supernatural divine Christ, the Incarnate Son of God. The Virgin Birth of our Lord, his sinlessness, his resurrection as taught in the Scriptures, are either explained away or soft-pedalled."

The Church Press Is Muzzled

Take now another matter. One of the effective Bishops of the Methodist Church said recently in a Preachers' Meeting, that, with the exception of three or four, the publications of our Church were in the hands of rationalistic editors. Judge R. W. Hall of Texas, makes a similar statement with respect to the editorial leadership of the Church South, affirming that of their 15 publications not one has definitely come out against rationalism while several have openly espoused it.

Dr. George McPherson, above referred to, undertook to advertise his book, *The Crises in Church and College*, in the *Advocates of Methodism*. He closed a contract with some responsible person, and the plates were made. Later, he received word from someone, who said he was responsible, cancelling the contract. The teaching of the book, which was hostile to rationalism, was objectionable to this responsible person.

In missions, in education, in publications and magazines, in the administration of book concerns, in the Ritual, on every hand we find liberal theology, that is rationalism, penetrating the churches and undermining the Faith. Within six months, in a preachers' meeting in the East, a statement was made by a man of prominence in Methodism that twenty-five years ago a group of men met in Boston and agreed together to work for the liberalizing of the Methodist Church. He pointed out that their procedure was along four lines. First, the putting of a chair of English Bible taught by a man of rationalistic sympathy in the various colleges of Methodism. Second, liberalizing the output of the book concern. Third, liberalizing the Ritual, which would have been done had it not been for the intervention by the Board of Bishops which restored it partly to its original beauty. Fourth, the liberalizing of the course of study.

This program has been working and is working, and Methodism and the other branches of the Protestant Church are suffering the consequences in confusion of faith and reduced power. But the extreme point of negation has been reached and the tides of faith are beginning to set in again. There are many heartening signs. In the first place the masses in the Church are beginning to awake to what has been going on. They did not know. It became articulate in the Methodist General Conference of 1920. It spoke again and louder in the General Conference of the Methodist Church (South) in 1922. In the recent session of the General Assembly of the Presbyterian Church in Indianapolis it spoke with even greater emphasis.

The "scholars" (self styled) have befogged the issue until it can be befogged no longer. They have talked learnedly of "the right of academic freedom"; but the Church is beginning to see that the real question is that of its right to remain Christian, and in comparison with this supreme right, academic questions are trivial indeed. But the Church is becoming aware of the drift and is responding

with a deep and determined purpose to remain Christian.

A second hopeful sign is that of awakening protest in the university world. It is significant that the trustees of Wm. Jewell College have forced the retirement of Dr. A. W. Sladen from the chair of Bible, because of his negative teachings. It is equally significant that Mr. H. S. Dulaney, for many years president of the Board of Trustees of Goucher College, has resigned that post. In tendering his resignation Mr. Dulaney said:

"Goucher College is a Christian institution founded on the Word of God, and stands for the training and development of Christian character. I am led by my own investigations to the conclusion that the Bible teaching in the classes of Goucher College is such that it calls into question and casts doubt upon the inspiration, credibility and integrity of the Bible. I, therefore, hereby tender my resignation as a member of the Board of Trustees, to take effect immediately.

"I do this with full appreciation of the fine standing of the institution and the high recognition it has received from the educational leaders of the country. I believe, however, that the Bible should be taught in such a college as it is taught in the great Bible schools of the country, as the divinely inspired Word of God."

Another hopeful sign is the determination of the Baptist Fundamentalists. Under the lead of Dr. Massey, of Tremont Temple, they are putting a paid secretary in the field, to organize sentiment in the Baptist denomination, and to give it expression.

A fourth hopeful sign, and perhaps the most significant of all, is the increasing volume of positive Christian literature that is coming from the press. The "liberal" positions are being intellectually refuted. Faith is offering battle to Negation. The "assured results" of criticism are assured no longer. Great scholars are challenging them. The bold assertions of Darwinists that were made without any foundation in facts are being met with facts, and the hypothesis is being put on the defensive. The older fortuitous evolution is being replaced by teleological evolution, which has no value for a naturalist and offense for a theologian. "Liberal" theology has rested almost entirely upon the prestige of the Darwinian hypothesis and with this defeated and declining it will have lost its chief ground. If it cannot be shown that man, body and soul, is a slow development from the beast, then criticism has nothing at all on which to ground its doc-

trine of the evolution of monotheism from polytheism, for the facts are already against it.

The Contest Will Bring in the Long-Hoped-For Revival

This discussion when it has gone so far, and its literature is more fully reaching the average minister, will result in a new emphasis upon the great doctrines of Faith. Truths that have been lost by neglect will be rediscovered and restored to emphasis, and the revival we have hoped for and prayed for will be born. It is inevitable. The heart of humanity is forever the same. Those great truths of the Bible: the Godhead of Jesus, His Atonement for sin, Depravity, Justification, the authority of God's revelation in the Bible, Christ's Second Coming and the Judgment, Rewards and Punishments beyond, have always produced revivals when they were lifted up into mighty emphasis, and they will do it again. It was a powerful new emphasis upon these truths that, under the Holy Ghost, produced the Protestant Reformation and if they are powerfully preached today they will produce a new Reformation in our times.

There is no room for discouragement, the battle is sure. Long before His cross Jesus stood with His disciples at Caserea Philippi. Peter had confessed Him as Christ and God. Jesus had responded with the affirmation that upon this confession thus made He would build His Church. And then He took a long look down the centuries. He saw persecution, corruptions, betrayals, confusions, martyrdoms, but he saw the Church thus founded abiding to the end, and He said, "The gates of hell shall not prevail against it."

This promise has stood the test of nineteen centuries of pride and sin and it will stand the test of the twentieth.

* * *

Darwinism

Don't be discouraged, poor little fly,

You'll be a chipmunk by and by.

And years after I can see

You'll be a full-grown chimpanzee.

Next, I see with prophet's ken,

You'll take your place in the ranks of men.

Then in the great, sweet by and by,

We'll be angels, you and I.

Why should I swat you, poor little fly?

Prophetic chum of my home on high.

That's what Darwin says, not I.

—*Herald and Presbyterian.*

Some Regrettable Statements

By Professor L. S. Keyser, D.D., Springfield, Ohio



IN order to avoid being personal, we shall not mention names or denominations in this article. To begin, it is to be noticed that, whenever a man runs off on a theological tangent, he takes to making unwarranted and ill-considered statements. For the information of the readers of this magazine, whatever may be their denomination, we shall deal with a concrete case.

A writer belonging to one of the large evangelical denominations has lately made some unwise assertions. The church to which we refer is bound by every sacred tie to the Canonical Scriptures. Every ordained minister has affirmed his adherence to them and has promised to defend them. So have the teachers in the denomination's theological seminaries. The confessions of the church bind its members to the Scriptures. In recent years it has re-affirmed its historical position in unmistakable terms. These facts make any unevangelical or even ambiguous statement by one of its members all the more regrettable.

The said writer says the following ungracious things about his great denomination: "We are in great part still handicapped by medieval forms of thought. We have not yet learned the lesson to interpret our faith in the forms of thought of our age. Many of the leaders of our church are still terribly afraid of any modern book."

These statements are not correct. They are misrepresentations. We are well acquainted with the writings of the theologians of the said church, and we affirm that most of them know how to express their thoughts in clear, modern literary form and are not burrowing in "medieval forms of thought." As to the question of interpreting "our faith in the forms of thought of our age," we have this to say: The writer should not hide himself behind generalizations, because that is not a frank and open method, but should indicate precisely to what modern forms of thought he refers. To what specific thought-forms of this age should the said denomination conform its faith? Moreover, the church in question has bound itself in all its confessions and doctrinal statements to interpret its faith and practice by the Canonical Scriptures, not by mere human decisions and wisdom. If men no longer receive their doc-

trines from the Word of God, they no longer belong heart and soul to the denomination.

It was very ungracious for this critic to say, "Many of the leaders of our church are still terribly afraid of any modern book." This is an accusation greatly to be deplored. It puts the denomination in a sorry plight before the world. And it is not true! Personally we are acquainted with many of the leaders of the said church, and we do not know one who belongs to the *genus* described. If there are any such people in the denomination, they are not "leaders." All the papers and magazines of the church conduct review departments, in which they analyze, often with much acuteness, the most recent books that come from the press, whether they are orthodox or heretical. One of them reads and reviews a large number of new books every month. Other scholars of the denomination do as much.

With regard to the general criticism made by this writer, above quoted, we are waiting for the critics themselves to take up the various Biblical doctrines and give them acceptable modern forms of expression and thought. A few of them have written books or booklets, but they have stopped with negative criticism, and have not shown us how it is to be done. Take any doctrine of the Holy Scriptures—creation, preservation, redemption, the Trinity, the Incarnation of the Son of God, the atonement, the second coming of our Lord—we beg the critics to clothe them in good modern literary form and still retain the doctrines in their evangelical integrity. No enlightened person objects to having the truth put in clear, present-day language; all he asks is that, at the same time, the truth be conserved in its purity.

Still, is it not a trivial thing to haggle about mere "forms" of expression and thought? Are the forms so very, very important? Is it not, rather, the truth that is vital? And still more, if the older forms of statement set forth the truth correctly and understandably, why find fault with them? Why not let them stand as they are, and yet try to express the truth just as clearly in the *usus loquendi* of our day? However, we want to know whether the objectors to the older modes of statement really desire to retain the substance and doctrine, or whether their ulterior purpose is to change the *sub-*

stance, even while they pretend that they want to change only the *form*. Let them make this point clear.

In order to test the sincerity of the critics of the creedal forms, we propose to hand them a challenge, not in a spirit of bravado, but in the interest of thoroughness, truth and clarity. Let us take the article of the Nicene Creed which relates to the person of Christ. It reads as follows: "And (I believe) in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, and was made man."

Now our challenge is this: Let the modernist, who is so dissatisfied with this ancient formula, try his hand at framing a better one, expressed in modern language and in tune with "modern forms of thought." Let us see whether he can improve the philological form without changing the substance of the thought. Please, brethren, if you do not like the old formula, give us a better one. If the old formula is archaic, pray express the same doctrine in modern verbiage.

But even if the modernist succeeded in giving the world a better form of expression, not much would be gained. It would be simply a better literary *form*, and something so diminutive as that would hardly be worth the ink, paper and effort expended in the effort. It is especially sinful to disturb the church, and almost rend her in pieces, to obtain so unimportant a result. Still, our challenge is made in good faith and we shall expect the modernized recension of the ancient creed to be forthcoming before so very long. If this is not done, we shall be forced to the conclusion that the modernists are not equal to the task; in which case their insincerity in stirring up strife in the church over confessional formulas will be concretely demonstrated.

Here are a few more pointed and relevant questions for the critic: What are the thought-forms in the confessions of his church that are wrong? They should be specified. Or if the doctrines themselves are acceptable to the "modern mind," what are the literary forms that are faulty? The critic should be specific. Mere general statements and accusations will get us nowhere. When Luther and his coadjutors desired to reform the doc-

trines and practices of the medieval church, they pointed out clearly and specifically its errors and then set forth the true Biblical teaching. They were *constructive* reformers.

Coming back to the aforesaid critic of his church, we quote what he says of her leaders: "We have not yet labored intellectually to be able to conquer what is true in modern advance for Christ." Is that a good sentence? Is it clear? Is it well expressed? What does it mean? To our mind, even the formulas of the Nicene Creed are put in better literary form. He means, of course, that the leaders of his church have not yet made enough intellectual effort to master for Christ what is true in the advanced thought of our times. But why did he not say so in simple language? Then he adds: "We reject many things that will be found to agree with the spirit of Christ and are only opposed to past theories of history and science. We carry with us traditions of past positions of thought which we have so interwoven with the Bible that we have come to identify them."

We will not cavil at the writer's awkward modes of expression. Our main question is not one of good English. It is sad to know that a son of a great historic Christian church would thus label, if not libel, her, and would thus stigmatize her and her scholars and leaders. Who are the men who place "traditions" side by side with the Bible and "identify them" with the Bible? We should be glad to have the name of one of them. The church thus cauterized is one of the most Biblical churches in existence, and teaches the Bible most faithfully and carefully. One would think that they would know how to interpret God's Word according to its honest meaning, if any body of men can.

But perhaps we have now come to the *crux* of the whole matter. Says our author: "A very glaring illustration of this (holding on to traditions) is our usual attitude on evolution. There is lacking the ability to discriminate between a materialistic interpretation of evolution and the possibility of a Christian interpretation."

Here at length the ulterior motive of all these ungracious criticisms has come out: evolution! We have never known an exception: whenever a man grows enamored with the theory of evolution, he becomes "soured" on the evangelical church and her doctrines. He takes to finding fault with the old and tried confessional formulas. While the church accepts the Bible as the final court of appeal,

he wants to transfer that honor to the speculations of the "scientists." With him the Bible is no longer infallible; it is natural science that is infallible.

The last phrase quoted from our writer must be examined more critically. He seems to think that the evolution theory is capable of "a Christian interpretation." Is that true? Mere asseveration will not settle the question. It must be settled by an appeal to facts. The Bible is the source book from which we derive our Christian facts and principles. Does evolution accord with the teachings of the Bible? This question must be carefully and judiciously considered. Let us see.

The evolutionists—and we must take the theory as it comes to us from the specialists in science—contend that evolution has produced all things. See the works of Osborn, Conklin, Gregory, Woodruff, McCabe, Thompson, *et alii*. Then it must have produced Christ! But the Christ of the Bible and of Christianity became incarnate by a supernatural act. And Christ is Christianity! How then can evolution be given "a Christian interpretation?"

Again, if evolution is true, Christianity is itself the product of the evolutionary process, coming up from animism, fetichism, polytheism, etc. But according to the only Book which tells us what Christianity is—the Bible—the divine plan of redemption through Christ was a direct revelation from God. That being true, can evolution be "interpreted" in a Christian way.

Evolution teaches that all forms of life gradually unfolded through millions and billions of years from an original "slime speck," which came into existence somehow or other. See Dr. E. E. Free's article in *Popular Science Monthly* for last March. But if you will turn to your Bible, it teaches that God caused all organic forms to reproduce "after their kind." Cf. Gen. 1:11 (of vegetables); 21 (of birds, fishes and sea animals); 24 and 25 (of insects and mammals). Do evolution and the Bible harmonize? You see they do not. Then can that theory be given "a Christian interpretation?"

All the evolutionists proclaim in sonorous tones that man has come up from an animal pedigree, and was a very brute-like, savage and murderous creature as he emerged from the sub-ape state. If there remains any doubt about this matter, read the authors above cited. Read also the Martin-Osborn-Gregory article in *McClure's Magazine* for last March, and be sure to look at the decorative

drawings. There you will find man's bestial family tree most graphically pictured.

Now turn to the Bible, and what does it teach about the origin of man? Does it give the vaguest hint that he descended from a bestial stock? Can the evolution theory be read into the first two chapters of Genesis by any fair and honest exegesis? Just read the simple and majestic narrative, and see for yourself. It teaches unmistakably that God "created" the first human pair "in His own image" (Gen. 1:27). Immediately (verse 28) He "blessed them," and "said unto them, Be fruitful and multiply, and complete the earth, and subdue it." Could God have spoken in that way to a savage brute-man just evolving from sub-apedom? The second chapter of Genesis teaches in more detail how God brought man into being, placed him at once in a garden (not a jungle), bade him eat of the fruit of the various trees, commanded him to avoid one of them, told him to name the various animals, and then formed woman to be his loving equal and companion. All of this connotes that the man and woman were rational, ethical and spiritual beings from the start, and held direct communion with their Maker. Does that teaching correspond with the conception of man's bestial descent? Surely not! Then how can anyone give to evolution "a Christian interpretation?"

In order to show that the evolution theory and the teaching of the Bible are irreconcilable, we shall quote from Dr. Conklin, who is regarded as one of the outstanding authorities and advocates. In his book, "The Direction of Human Evolution" (p. 4), he says: "His (man's) origin goes back, not to Adam and Even and the garden of Eden 6,000 years ago, but to more primitive races of men, and then to pre-human ancestors, and in the end to more primitive forms of life upon the earth." Of course well-informed Biblical scholars do not assert that man began his career on earth 6,000 years ago, because Biblical chronology is not clear and decisive on that point; but, omitting that part of Conklin's statement, does it not directly contradict the teaching of both the Old and New Testaments, that Adam and Eve in the garden were the progenitors of the human race? Could a contradiction be blunter? Then, an authority on evolution himself being witness, can the theory be given "a Christian interpretation?"

Another thing should be said here. A rejection of the early chapters of the Bible is

at the same as an "interpretation." To call those narratives myths or legends or primitive folklore is to reject them; is to deny that they are truthful records and a divine revelation. To make them teach what they do not teach, or to read into them the very opposite of what they teach, is not an interpretation, but *mis-interpretation*.

Again, has the theory of evolution been proved? Is it based on empirical observations? That is the vital question. Surely everybody knows that it is still very much in the hypothetical state. Bateson himself declared that it had to be accepted "by faith," but a scientific theory cannot be established in that way. A critical reading of the works of a number of scientific champions of the theory reveals the fact that many of their conclusions are only guesses, that their logic is inconclusive, and that their generalizations are too broad to be sustained by the data. So, if the theory is not proven, why should we be in haste to throw the Biblical doctrines overboard? Suppose that the passing years should disprove the hypothesis; then it would turn out that many people had thrown away their faith in the Bible without sufficient ground. On the other hand, not until the theory of evolution has been scientifically established, if that time ever comes, will it be necessary to make a serious effort to harmonize it with the teaching of the Bible. We surely ought not to forsake the good ship of our historic Christian faith until another and better ship comes along to take us aboard.

Let us not be hasty. Let us look before we leap.


The writing of this article has not been a pleasant task. It has been composed at the behest of conscience. We feel that the said errors ought to be corrected, and the denomination set right before the world. We are unwilling that any body of evangelical Christians shall be placed in a false light. There are times when a Protestant feels in duty bound to protest. And it must be further said plainly, though most regretfully, that if a propaganda of so-called "modernism" (which is often far from being modern in the true sense of that term) is going to be introduced into the communion to which the critic belongs, it simply means that another of the large Protestant denominations will be rent and torn asunder by theological controversy, with danger of being wrecked on the rocks of disaster. May God prevent it!

It must be added that we have just read an article by an educator of one of the smaller denominations which seems to bode the entrance of liberal theology into its ranks. Hitherto that body of Christians have been noted for their piety, their humility, and their unswerving loyalty to the whole Bible as the Word of God. Sincerely do we hope and pray that these divisive and destructive tendencies will be halted. If modernism meant real spiritual progress, the case would be utterly different, but it so often means reversion instead of progress. To destroy the integrity and authority of the Word of God does not spell progress; it marks a retrograde movement, as history so clearly teaches.

Religion in Reach

By Lawrence Keister, D.D., Scottdale, Pennsylvania

Life Interpreted by the Risen Christ



HERE we are in God's world, furnished as it is for our convenience, adapted to our use, carpeted with flowers and garnished with sunsets. God's world is ours also, artistic and really home-like—and yet we are not altogether at home, especially when we think seriously of ourselves and begin to ask who we are and what we are here for.

Our questions call forth different answers because we differ. Our interests are not just the same and some possess more, some less, of the facts in the case. No man has a complete view or an unbiased mind. We need an in-

terpretation of life that is satisfactory to all and an end of all controversy.

If the One who placed us here would render us this service, how fitting! What an act of kindness! But could even he interpret each life, however peculiar, and all lives, however numerous? Having proved his wisdom and power in creating he ought to be able to redeem also, a conclusion that is supported by experience and also by an old Book which contains singular wisdom and vitality.

One of God's prophets asks us a question which he expects us to answer without evasion or further coaching. What doth Jehovah require of thee, but to do justly, and to love

kindness, and to walk humbly with thy God? The question is inspired and should have an answer that corresponds but our disposition to obey is generally below our capacity to know. We cling to our crutches when we might have wings.

The prophet points us in the right direction and again we open the old Book. One appears who is wise and strong, human in sympathy and divine in purpose, One we can love and follow, One who speaks to us and to whom our hearts respond like the harp that is swept by the hand of the musician. He is an example of life, life at its best, and life beyond the event we call death as well as in the midst of the years. He is our example, the interpreter of our life, the divine Interpreter.

How cheerful and hopeful we become in his presence! His excellence of character and his perfect obedience might condemn and dishearten us, for we are so imperfect, were it not that he associates himself with us. We are heirs with him and it doth not yet appear what we shall be. Paul describes the risen Christ as the first-fruits of them that are asleep. His leadership lasts through life and beyond death which has no power to separate his followers from him.

The resurrection of Christ distinguishes him by showing his power over sin and its penalty, his unity with man in whose interest he lived a human life and his unity with God who raised him from the dead. Does it require such an One to measure human life, to illuminate it, to interpret it?

Wonderful in word and in power, in duty to God and in devotion to man as Jesus was, only his resurrection reveals him fully and explains him finally. Had he remained in the tomb what could we say of him? How could we express our disappointment that One so wise and benevolent and worthy should thus close his career? But the Christ is not disappointing. He kept his promise. He rose from the dead, appeared to his followers and conversed with them.

Only the risen Christ can interpret his life and give to it its full significance. He is the resurrection and if we want to know him we cannot linger at the empty tomb. His life is not interrupted. He proceeds and we may follow him in thought and interest into the invisible realm where he lives and reigns. Death does not end all for him. His resurrection reveals a superior power that opens to us the spiritual view of life.

The resurrection of our Lord was not merely the resumption of his body, but the comple-

tion and confirmation of his atonement; the vindication of his power over death and over sin the cause of death; a practical proof that the life beyond death belongs with that which precedes; that the latter leads to the former and that both are required for man's completion. The Christ increases and men are called upon to know him in his greatness and glory.

The greater Christ interprets the life of the first Christians. By his death they were disappointed and also disillusioned. "We had hoped", were their words of regret, but hope has fled and despair asserts itself. Our minds are dazed and our spirits desolate. What could aid them in such an hour? What could prevent them from returning to their nets? No argument, no good resolution, nothing and no one save the risen Christ whose presence restored their souls and sent them forth as fishers of men.

Let no one assert that Christ's teaching could have accomplished such a result or their memory of him, however sacred. Only the living Christ explains their change from deep despair to high hope, from doubt to faith, a faith that manifested itself in works, in conduct and character, in courage and devotion to Christ and his cause.

Our life also must have its interpretation by the greater Christ. He alone can light up our minds and inspire our hearts. He alone can explain the mysteries of our years, the events beyond our comprehension. We are learning to trust him as wise and faithful. Science is useful and beneficent, but it offers us no gospel, no Christ, no salvation, no immortality. Education trains us for the tasks that engage our hands, our minds and even our hearts, but it is not sufficient to satisfy immortal spirits called to co-operate with deity. Only the risen Christ can tell us who we are and what we are here for. In gentle tones he says to us, Learn of me and find rest.

Seek ye first the kingdom of God and his righteousness. Life rightly centers in the spiritual. Where your treasure is, there will your heart be also. God looks upon the heart, the center of life, and proposes to meet men there. When you are conscious of yourself as obedient you are conscious of him in blessing. Personality answers to personality.

Human interpretations of life fall short of the divine. They place the center in the material and temporal and somewhere between the cradle and the grave. They know no resurrection. Worldly people pass into the beyond but they go clinging to this world.

"The center of their life is here but they are moving away from it, away from what they love most. Their treasure is on earth and when they leave it they back off into an unknown future while the Christian, on the other hand advances face forward; for his heart and his treasure are already in heaven. He feels the drawing of a friendly influence like the unseen hand of an angel.

Each life has its own interpretation whether it be satisfactory or not, whether it be hu-

man or divine. The wrong interpretation will inevitably grow more and more undesirable while the right one must increase in interest and excellence. Death may reveal our mistakes but cannot correct them. It cannot explain life as Christ explains it. It cannot take the place of the greater Christ who alone has brought life and immortality to light, first in his own life and then in the personal experience of every one whose life he interprets.

The Heights of Happiness

By Rev. Daniel A. Poling, Litt.D., LL.D., New York City

IN ONE of the sublimest documents of human history the words appear, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Has it ever seemed strange to you that the writers of the Declaration of Independence should have given so great distinction to "the pursuit of happiness," as to make it one of the great triad of human rights? Life, liberty, happiness! Of life there can be no doubt, for upon it all else depends; nor of liberty, for who would not rather die than suffer chains? But why happiness?

Carlyle once said, "There is in man a higher than love of happiness." Have we not been warned against turning our ambitions to self-pleasing? Have we not been challenged to self-denial, sacrifice, and hardness even unto death? Has not the seeker after happiness been held before us as a moral waster? But there is no conflict between ideals here; though there have been misunderstandings and differing interpretations. Carlyle was right. "There is in man a higher than love of happiness." Indeed, as we shall see presently, the man who loves happiness for its own sake is in a fair way of losing it.

What is Happiness

What is called so by many is not happiness at all but a counterfeit, passing current for a time but failing finally and repudiated when coming under the test. Is it comfort, satisfaction, enjoyment? All of these, or perhaps none of these, since it is not conditioned upon them. And it is to be distinguished from pleasure, because it is more serene and rational and while pleasure is transient, real happiness

is abiding and eternal. An animal may experience pleasure, but hardly happiness. We speak of vicious pleasure, but never of vicious happiness.

There is a real and worthy sense in which life should be a pursuit of happiness, and all who live well live to achieve it. Truly, as Burns sang,

"If happiness has not her seat and centre in the breast,
One may be wise or rich or great, but never can be blest."

Its Pursuit

What a background Thomas Jefferson and his associates had for that phrase in their immortal document, "the pursuit of happiness!" They were the spokesmen of a people who had made long journeys by uncharted seas and unmarked trails to find happiness. They had pursued it by forced marches and from far places. The Huguenots of France, the Pilgrims, the Quakers from England, the Dutch from Holland, had pressed toward it through storm and wilderness, despite imperial decrees and the tomahawk of the savage. To them "the pursuit of happiness" was no idle, superficial phrase; it was the right to worship God according to the dictates of their own consciences; it was freedom; it was the irreducible minimum of their unconquerable souls.

And the Christian who went singing to meet the lions upon the bloody sands of the arena, the martyrs who sank upon the flames that clasped them at the stake, the soldiers of liberty who fell forward upon the native soil, their bodies covered from a tyrant's gaze, the adventurers of every worthy cause since time began, were of that innumerable and glorious company that lived and loved, that sacrificed and died, in the pursuit of happiness.

How far from the truth are we when we conclude that hardships, disappointments, even calamities, are its inevitable destroyers! They rob of comfort, they deprive of pleasure; but by severe and fateful dispensations the happiness of man may be increased, and only by the bruised feet of those who climb is the pathway to its heights possessed.

"I questioned death; the grisly shade relaxed his brow severe
And, 'I am happiness,' he said, 'if virtue guides you here.'"

Its Place in the Christian Life

Our Lord's attitude toward happiness is not open to question; his language in the Sermon on the Mount is unmistakable. Here thoughts and standards for human happiness are foremost. With Jesus happiness is not a subordinate result of Christianity, it is an essential part of it.

What shall we say, then, of men and women who are unhappy? If they do not have an abiding happiness, an undercurrent of blessedness, even in loss, in pain, in sorrow, and in death, what shall we say? Pascal wrote, "Happiness is the union of ourselves with God." If so, when we fail of having it, something is wrong, fundamentally wrong, in our connection with him.

To a summer cottage on an island of a beautiful New Hampshire lake the electric current is conveyed under the water. Though storms sweep down upon that tiny inland sea and lash it into sudden fury, though waters whip themselves to wrath above it, the lights upon the island shine serene and undisturbed, because that cable holds beneath the boiling currents and binds the island to its source of power.

There is no secure, no abiding happiness that casts its holding lines short of Jesus Christ. But when he is at the other end of the connection there are no storms that can put out the lights of peace and joy. "Human happiness has no perfect security but freedom, freedom none but virtue, virtue none but knowledge; and neither freedom, virtue, nor knowledge has any vigor or immortal hope except in the principles of the Christian faith and in the sanctions of the Christian religion"; thus concluded Josiah Quincy.

How Make Sure of It?

What are the directions for those who turn their feet to the pursuit of happiness today? How many times we have heard people say—how many times we have thought or said our-

selves—"I have tried so hard to be contented and happy; but I am absolutely miserable. What can I do?" There is just the trouble. Don't try to be happy. Some one has said: "Happiness is a coy nymph. If you chase her, you will never catch her; but go quietly on in the way of duty and she will come to you." Happiness is never found by those who seek her for her own sake. She does not come to those who call her but always calls more loudly and cheerfully to those who now possess her. She will not stay with a selfish heart. The password to her castle is "Others." Those who win her must share her; for, Byron mused, "She was born a twin."

She has never been found by those who seek the gratification of lust; she builds her fairest palaces in the land of self-denial. She is not subject to earthly place or circumstance; mind and heart alone can detain her or know the misery of her departure. Her haunts are varied; but she is found more frequently among children, by home firesides and in quiet places. I do not often hear her voice in crowded, jostling streets, though there are laughter and singing here; and when the lights burn along the Great White Way, young and old rush here and there in search of her.

She is not attracted by fame; her carriage waits as often at the doorways of the poor as of the rich. Æsop the slave was happier than Cræsus; it was not the king with his glittering hoard, but the humble writer of fables who is honored. The idle rich are marionettes on parade; the workers, rich and poor, are soldiers at the front. Gold, joined by idleness to selfishness, produces boredom, which is the very antithesis of happiness.

No, happiness cannot be purchased, and it cannot be captured; but it never fails to find us when sincerely, unselfishly and unrelaxingly we consider and strive for the happiness of others. Neither is happiness to be found in passive acquiescence; for it is a positive, dynamic, constructive grace and virtue. It is "a running stream and not a stagnant pool."

What does the great Teacher have to say about the achieving of happiness? His language is direct and eloquent. "If ye know . . . happy are ye if ye do." Among the peculiarly intimate words that Jesus spoke to his disciples in the upper room where he instituted the Lord's Supper, words which followed immediately after he had girded himself with a towel and washed their feet, are these key-words of a great lesson. Immediately preceding them are, "Verily, verily I say unto you, The servant is not greater than

his lord." Then follows, "If ye know these things," that is to say, the things he discoursed upon as they celebrated the passover together and all the things that he has lived out before them and with them in the crowded three years of his ministry, words and principle that, while they have been often misunderstood and misinterpreted, will never be forgotten—"these things"—"if ye know these things, happy are ye if ye do them." According to Jesus, happiness lies in knowing and doing.

To Know is Not Enough

Knowledge is power. "Ye shall know the truth, and the truth shall make you free." Does this not suggest the reason why some are unhappy and why all are not equally happy? Many have been delinquent in developing their minds and hearts to entertain happiness. They have had no time and no enthusiasm for, getting wisdom, for discovering truth. Vessels may be equally full, but the large holds more than the small. Yes, knowledge is power; but knowledge alone is not happiness. The man who spends all of his time in acquiring knowledge finds himself at last exhausted and standing still with the heights of happiness far away. There is pleasure, often acute pleasure, in acquiring wisdom. "Eureka!" the cry of Archimedes, was a shout of joy as well as of triumph. But happiness, the happiness we are considering, is more than a shout; it is a continuing experience, an abiding state. We must not spend so much time in acquiring wisdom that we shall have no time for using it.

During the winter of 1921-22 there died in a city of the State of New York a woman richly endowed by nature, and with a mind enriched by years of study and travel. Great sorrows had never embittered her. Serene and comforted she journeyed through her days, sharing herself with her friends and ministering to a world fellowship. Katrine Trask Peabody had one of the most refined and creative intellects of this generation; but the happiness which in spite of all she suffered she never lost, and never ceased to radiate, she would never have known had she been satisfied with merely getting wisdom. All that she had, she shared. With mind and soul and body, and far beyond her strength, she gave and served. Knowledge without corresponding conduct is vain and useless in every department of life. In morals and religion it is reprehensible. "If ye know . . . happy are ye if ye do," and miserable are ye, and mean, if ye fail to do.

To Do is Not Enough

Those who know the law, and are aware that in respect for law lies man's security for property and life, should obey the law; the Eighteenth Amendment as well as all the rest; the Decalogue as well as the Constitution. And those who know that Christ's law is the highest standard should obey that law and conform to its standard. Those who know of human needs and sorrows should relieve those needs and assuage those sorrows. Those who know beauty should reveal it in pictures, in poems and in songs. Those who know wrongs should rebuke them, and those who know that there is a future life, and that they are accountable to a righteous Judge here and hereafter, should prepare themselves and others for it.

There is no happiness in knowledge without action. Knowledge alone is like steam generated and carried away on the bosom of the wind, unharnessed and uncontrolled. It is like the blossom in the springtime, for the moment beautiful but disappointing when no fruit appears.

I shall never be able to efface from my boyhood memory the spectacle of a small fire that occurred in our little village. The amateur firemen meant well, but their violent efforts were, in one instance at least, as ludicrous as they were futile. To get into a second-story chamber, easily accessible by a front window from a ladder, they stood on tables in the parlor, and chopped a hole through the ceiling.

In China the native doctors, who have no knowledge of anatomy, diagnosis or medicine, but whose ignorance is possessed of all the eagerness of fanaticism, force sharp sticks into the bodies of their hapless patients, to locate the seat of the evil spirit which has caused the sickness. No, those who are merely doers find neither success nor happiness.

Happiness is Knowing and Doing

The plan of Jesus for those who would reach and hold the heights of happiness is found in the words, "If ye know these things, happy are ye"; nor does he say, "If without knowledge of these things ye exercise yourselves violently and rush to and fro, happy are ye." What he does say is, "If you both know the truth and then release your knowledge in service for others, you will be happy, happy with a happiness that the vicissitudes of life cannot destroy, and happy with a blessedness that lasts forever." "If ye know these things, happy are ye if ye do them."

Henry Ward Beecher once said, "The strength and happiness of a man consist in

finding out the way in which God is going and in going that way." Here in the words of God's beloved Son we have the divine way revealed. All human experience has found no other road to happiness than this. Many have been tried, ways of wine and ways of song, ways of lust and ways of pleasure, brilliant ways and golden ways, ways of ambition and ways that lead by broken covenants and broken laws. Many ways there are that man has tried; but as it is to the summit of the Matterhorn, so it is to the heights of happiness; there is only one right way, and those who come by any other find disappointment at last.

And this way—the only way—is what our Indians call "the Jesus way." It is the way of pleasantness; it is the path of peace. Of it the sweet singer of Israel wrote: "As for God, his way is perfect," and again, "Lead me in the way everlasting." Isaiah called it "the way of holiness," and Jeremiah named it "the way to Zion." Of it Nahum declared, "The Lord hath his way in the whirlwind," and Jesus proclaimed, "I am the way, the truth, and the life." So we come at last, not to the words, but to the Speaker himself: and finding him we find The Way, that "as a shining light, shineth more and more unto the perfect day."

The Topsy View

By Dyson Hague, D.D., Toronto, Canada



IT is astonishing to think of the journals and papers today that are flooding the world with varieties of the theory of natural evolution. Not only the *Popular Science Monthly* and *McClure's*, but all sorts of newspapers and magazines are circulating rampantly what might be called the last word on the Origin of Man. There is scarcely a boy or a girl, a man or woman, on this continent today who hasn't seen pictures of the beastly, brutal-looking creature, half gorilla and half human, with its hairy feet and horrible face, confidently asserted to have been our ancestor. And there are few students in our colleges and universities who have not been impressed by the extraordinary unanimity of so many of the so-called scientists with regard to the assured results of science, and the boast of the universal acceptance by the real leaders of modern thought of the chemico-physical origin of life.

It is astonishing, too, to think of the religious journals, the church magazines of the day, that will print articles with regard to the origin of man and the Genesis account of creation, and state frankly that man is merely "a mutation or a saltatory variant from a stock common to the anthropoid apes, and the latest of a succession of evolutionary masterpieces, with an unknown and unknowable quantity of inherited anachronisms." Or, to put it a little more pleasantly and intelligibly, he is the crown of emergent evolutions!

In fact, as one reads articles of this kind, the mind runs back to the story familiar to every man and woman and child on this continent. You remember the story in "Uncle

Tom's Cabin." The very conscientious lady from the North is endeavoring to impart some elementary ideas of religion to the poor little negro girl before her. "Have you ever heard anything about God, Topsy?" A bewildered grin was the answer. "Do you know who made you?" "Nobody, as I knows on," said Topsy. "I s'pect I grow'd. Don't think nobody never made me." It is an extraordinary thing to think that these words give in fairly accurate and most descriptive language the latest, up-to-date, twentieth century view of a large number of the scientific leaders of today. These learned men, in spite of the profundity of their knowledge, have not advanced one iota beyond the ignorance of the poor little Topsy.

When one turns to the Bible and opens its first page, with the sublime announcement: "In the beginning God created the heaven and the earth; so God created man in His own image; in the image of God created He him." Or, when we read with the Psalmist: "O, Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. . . . When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor"—how glorious is the contrast!

Man is God's creation. He is made a little lower than the angels, not evolved a little higher than the monkeys. For man's real uniqueness in the universe is not merely

his brain, his language, his powers of memory or even his reflective self-consciousness. He has all these, and they prove the vast gulf between man and the monkey. But higher and greater than all these, and no naturalistic evolution can ever account for it, is this supreme distinction that he has affinity with God; man alone can believe in and worship God; man can pray to his Heavenly Father; man can realize and confess that he is a sinner and needs pardon; man alone can feel that he is traveling to eternity; man can believe in the Saviour, have eternal life, and await for the manifestation of the Son of God. Would to God that all our leaders in church and college on this continent would only dare to turn sheer away from the fallacies of materialistic evolution and the world's pantheistic philosophy, and cry with the Psalmist: "Thy Word is true from the beginning" and with the beloved Apostle, "All things were made by him, and without Him (Christ) was not anything made that was made."

The Topsy view, after all, when we come to think of it, is one thing in the poor, ignorant and degraded negro child. It is a very different thing, according to St. Paul, in the case of the cultured and educated. They are able to reason. They are able to see and understand. That which is known of God is

plain, as Paul says, Rom. 1:19-20. There it is. God himself has made it plain, the evidence is so clear, phanerosic. For from the very creation of the world, the invisibilities Divine are clearly perceived, being understood (by the thoughtful and intelligent) by the things that are made (that is by God's creative workmanship, the idea of Gen. 2:2 and Heb. 11:3). His eternal power, and His Deity. Such persons are absolutely anapologetic, inexcusable. (St. Paul will not admit that they have any case at all, or anything to put up in defence.) The reason is clear. They knew God (he doesn't admit the claim and position of the modern agnostic), but they did not give God the glory as God, or gave thanks (to Him for His creative glory), but fell into error (fallacious, fruitless) through their dialogisms (a word that exactly describes the disputatious atiocinations of the pseudo-science of today) and their unapprehending heart (another perfect description of the stupid ignorance of some of the philosophic), became darkened (shrouded in the obfuscations of moral and spiritual obscurity). Claiming to be wise (that is the sophists of Matt. 11:25 and I Cor. 1:19-22) the became fools, (the thought of Ps. 14:1-53).

Freedom in Christ

By L. Franklin Gruber, D.D., LL.D., St. Paul, Minnesota

THERE are other forms of bondage than that of physical slavery. When Abraham Lincoln issued his Emancipation Proclamation on January 1, 1863, the chains of physical and political slavery were potentially removed from four million slaves. But there were other elements of bondage which that Proclamation could not remove from the African race. They still continued under forms of slavery far worse than that of compulsory manual labor under Southern masters. The period of Reconstruction, with the associated Ku Klux Klan, only too forcibly illustrated this.

But this bondage they shared in common with the rest of mankind. They were still under the bondage of man's unregenerate fallen nature. Sin, with its associated evils of superstition, etc., still reigned over them, as it does over every unsaved child of Adam. And how apt men are to expect too much of

that erstwhile race of slaves! They have made splendid progress, by the grace of God. But we must not expect them in sixty years to attain to those moral heights to which their former white masters had risen in a thousand years of Christian civilization and progress.

True liberty does not consist in a fortunate *political* situation, but it consists in the *moral and spiritual* status of the individual. That the political independence of a country is no guarantee of that higher liberty is only too well illustrated in the history of our Southern neighbor, Mexico. That country would have been far better off if, after the Mexican War, it had been annexed as a territory of the United States. If that had been done, it would perhaps now be a truly civilized part of this civilized country.

A man may be in veritable bondage while supposedly enjoying so-called political freedom. And so one may be free, enjoying the

liberty of the Christian, even though he were forced to labor as a slave at the point of the lash. The chainless mind cannot be conquered. The hopeful aspiring heart cannot be crushed. Only the liberty that Christ gives can bring true freedom. That liberty can come only through the impelling power of that subtle something concerning which Pilate cynically asked, *What is truth?* Make the individual free in Christ, and the community will soon be free. Change the heart of unregenerate man and he will soon change his outward condition.

It is only as a man is enlightened and sanctified by the Word of truth that he is free. It is this alone, as the instrument of the Holy Spirit, that can free man from the bondage of sin. It is this that, in giving a proper

setting to appearance and reality, can free man from the bondage of superstition. It is this alone, that, in setting forth man's high calling and ultimate destiny in Christ, can make man free from the fear of death.

And, indeed, it is the proper realization of the truth of the common Fatherhood of God and the universal brotherhood of man in Christ, together with associated truths, that is the compelling principle that makes for, and finally will bring about, universal physical and political freedom. Remove those Christian truths that have been the impelling and sustaining principles of civilization and liberty, and our gilt-edged civilization would vanish away, leaving our boasted liberty but an empty name.

Good News

By Christopher G. Hazard, D.D., Catskill, N. Y.



HERE have been many days of evil tidings of late. Personal griefs, private troubles, community calamities, have seemed to spread out in widening circles and to involve the world. Sorrow has become national, loss general, misfortune worldwide. The times are evidently perilous. The question that is in men's minds and upon their lips is, what next?

It is now an especially good thing therefore that there is a possibility of not being afraid of evil tidings. This is one of the promises of God to those who trust in him, "They shall not be afraid of evil tidings." The rod and the staff of the Good Shepherd give the comfort of adequate and sure defense to believers. None of the wolves of the world can snatch away Christ's sheep or spoil their pasture. And even in the shadowed experiences of life's progress, even when the enemies of our prosperity seem to succeed, there is a turning of evil into good, a sanctification of trouble, a table spread in the very presence of our adversaries.

But it is an even better thing that there is a standing and constant source of good tidings. As each morning brings with the returning sun a shower of light, so each glance at the face of the Saviour gives a radiance of good news. The face of the Man of Sorrows is now glorious with glad and victorious light. The hands that were outstretched in suffering upon the cross are now outheld towards us filled with all the blessings that we can desire.

In that left hand are riches and honor and in that right hand is everlasting life. The real worth of this life belongs to faith and the blessed life of the world to come is God's free gift to those who want it.

Good news meets us every day and everywhere. It is new because it is good. It is new because it is infinite and ever freshly coming. It is cheering and electric. It gladdens, supplies and empowers. It is as much for us all as sunlight, atmosphere and water. It dispels the darkness of doubt and fear and encourages the soul for life's task and battle. It inspires hope and warms cold hearts with love. It is no cold and diminishing moon in the night, but a mounting day star.

What a sensation the gospel, the good news, should make in the world! It should be published in capitals and heralded with trumpets. It does make a sensation wherever it is believed, a shock of sensations. The relaxing sense of peace with God, the surging sense of joy, the sweet satisfaction of a hungry soul, the resolute purpose of the spirit that has caught a glimpse of the immortal mountains and taken up the weapons of God's warfare. It is like thrills in atrophied nerves and new currents in paralyzed limbs. The heart beats again and the brain burns with energy of thought. The dead rise up into new life.

For this world runs on to nothingness and this life proceeds through vicissitudes to catastrophe. Vain are the hopes that we build upon a foundation of dust. Shaken down

must all the edifices of time be. Evil tidings are on the way to us all. We could not bear the consideration of the future were we abandoned to the natural course of earthly things, were there no saving messages from God, no good news.

But the gospel of God shines yet upon our days. The good news that God is a Father. The good tidings that the eternal Spirit is light and love. The truth that he is most self-sacrificing. That he is Almighty to save. That evil is doomed to destruction. That good is on the throne. That the whole historical process is in the sure hand and under

the able rule of that King of Old, that Ancient of Days, who is God over all and blessed forever.

Perhaps the newest thing on earth to you is that gospel that you have heard all the days of your life but never believed. In its words are potencies surprising, beauties dazzling, illuminations heavenly. Touched by faith they explode like bombs and scatter upon the soul's atmosphere visions unparalleled. No fireworks of man's invention ever so startled the eye, so ravished the sense. Oh taste, and see that the Lord is good!

The Champion is invaluable to the present day Bible Student.—*Rev. B. L. Palette.*

Fundamentalists the True Progressives



FUNDAMENTALISTS are commonly called reactionaries, while their opponents are known as progressives. But the labels should be reversed. Fundamentalists are the true progressives.

Opposition to the fundamentalism is reactionary radicalism. It is radicalism, and not conservatism, that blocks progress in theology. To violate fundamental laws in any field is to court failure and disaster. The laws of health cannot be broken with impunity. History and experience abundantly show that the acceptance of the truths that the Bible reveals is as vitally necessary to man's moral and religious welfare as food and air are for the sustenance of his physical life. Those who turn their backs upon the thoroughly tested truths of revelation for the uncertainties of human speculation are as reactionary as the man who would deny the law of gravitation or desert astronomy for astrology. Between destructive radicalism and constructive originality there is a world of difference. Radicalism in theology hampers progress by destroying the very foundations of progress and substituting inherently false theories. In this respect it is akin to quackery in medicine, cubism in art, jazz in music and Bolshevism in politics.

Fundamentalism is the open door to real progress in theological thought. A growing mastery of technic is both a necessity and a stimulus to progress in any field of creative endeavor. The great scientist makes his discoveries and inventions through a deepening understanding of the natural laws and the

properties of the material substance with which he works. The great musical composer must constantly study to gain a fuller comprehension of the intricacies of technic. The greatest writers have painstakingly mastered basic principles of style. The supreme artists have possessed a marvelous knowledge of the laws of beauty. A growing grasp of fundamentals in these fields furthers constructive achievement. It is just so in religion. Fundamentalism is not a hindrance but an aid to advance. The tenets it holds dear are the fundamental technic of Christian thinking and activity. These vital truths are inexhaustible in meaning. They are indispensable to any real understanding of God and his relations to men. To reject them is to plunge into fanciful and fruitless speculation. To accept them is to enter into boundless and alluring fields for original exploration. Fundamentalism kindles creativeness. Its vital doctrines are susceptible of as unlimited application and combination as the primary elements in chemistry. Like the glories of nature which never lose their power to quicken the imagination of poets and artists, the primary tenets of our faith are perpetual and unfailing sources of inspiration to creative thought. To the understanding heart they will never cease to disclose new wonders, even as the heavens seem more and more wonderful to the astronomers who peer into their appalling depths with evermore powerful telescopes. The mind of man can never exhaust the intellectual and spiritual treasures hidden in the great central doctrines of our Christian faith.—*Exchange.*

Lessons from the Japanese Earthquake

By W. E. Biederwolf, D.D., Monticello, Indiana



HE greatest physical disaster and most stupendous natural calamity since the Flood is over and people have had time to think. Has it taught us anything? Blind fools the race that learns not from its hurt. What writer was it who said "Sometimes Pentecost comes with calamity"?

1. It has brought to our mind once more, and with telling emphasis, the fact of the utter insignificance and consequent impotence of man in the presence of the laws of nature which control the universe. If on a sheet of paper you represent the star we call Arcturus by a black disc one inch in diameter the sun in comparison would be of pinhead size, and the earth so small as to be altogether invisible. How big then do you think a man is? And yet he will shake his puny little fist in the face of Almighty God and defy Him by a sinful, law-breaking life.

An intelligent Japanese gentleman told me it was Tenbatsu. That is the Japanese term for judgment from heaven because of sin. But whether you figure God as the immediate cause or merely as the permissive agent in this and other great disasters which come upon the human race, the lesson of reverential obedience to the Supreme Power, we must not fail to learn. The Japanese nation has been proud and lifted up, and even to the voice of the gods they have conceived for themselves they have been, during their recently rapidly advancing civilization, grossly disobedient. The whole nation has been solemnized and its religious life quickened, and missionaries are taking advantage of the atmosphere to press home the claims of the gospel of Christ.

2. It has furnished us again with a fine demonstration of the fact of human brotherhood and a splendid example of the mutual sympathetic interest which is founded upon it. A mighty stream of gold and goods has rushed on its way to the feet of the stricken people of Japan. \$200,000 from Italy, \$400,000 from France, \$4,000,000 from Great Britain and \$10,000,000 from the United States.

In no other way could America have spoken so impressively her friendly feeling for her energetic little neighbors, and discounted so emphatically the ebullitions of yellow journalism in both countries that have tried so hard to fan the fires of discontent, while the

United States has lived with no other vision than the one so tersely and eloquently expressed by Japan's trusted ambassador to our own people. He said, "We love you and we respect you and if you will let us we will walk with you in loyal fellowship down all the coming years." Viscount Shibusawa recently said, "America's sympathy in our distress as shown by her substantial assistance has advanced the cause of peace by more than twenty years of ordinary time."

3. It has taught us a government's power to deal effectively with the sordid selfishness of the sordid profiteer. We have heard the people cry out in our own land against the exorbitant prices and the financial fluctuations in which one class is enriched while the other is impoverished. They have said, "Something is wrong somewhere," and we found ourselves saying, "They are right." There is a word in the presence of which America must hang her head. It is *Profiteering*. Financiers talk of Supply and Demand. We studied that in school. But somehow something else had something to do with price regulation in Tokyo and Yokohama during the days following the awful disaster. It is true the supply was small and the demand was great, but prices were practically normal.

The press at once decreased, somewhat, the size of their sheets and decreased the price a good deal more. Street car fares were almost halved, and everything was done to give the suddenly impoverished people a chance. The government took a firm hand in price regulation, and the man caught profiteering was given but little mercy. The Japanese government is to be highly commended for its masterly handling of the situation, and it has furnished a masterly and much needed lesson to other nations whose expensive deliberations and prolonged congressional oratory result as a rule in little more than appointing commissions to investigate.

4. It has shown again the utter futility of the Japanese or any other heathen religion to meet the needs of the human soul, especially in hours like those of Saturday, September first, in Yokohama and Tokyo.

Thirty-six thousand people in Tokyo ran for refuge into a large open space connected with the Military Clothing Supply Department, but in a few moments the flames from the burning city and building round about

reached them, roaring and crackling about them on every side, and they knew they were trapped. They had dragged boxes and bedding with them and this only added fuel to the red, devouring demon. Now what happened? From the lips of a possible half hundred who escaped comes the story. No one called upon the gods. Poor, spiritually benighted Japanese, they knew that their Shintoism, that Buddhism, that Confucianism, or other heathen faiths could do them no good—could furnish them no comfort in that awful hour. They found their religion utterly worthless.

It was then that a young Japanese, Hiruchi, a draper by trade, about thirty-five years old, who had been converted to the Christian faith about five years before in a meeting conducted by a friend of mine, one Juji Nakado, stood up on a box and preached Jesus Christ to the despairing, flame-besieged victims—preached until the flames hushed his voice. He cried, "Oh my people, repent and accept the Christian's Christ, and though the flames will burn your bodies they can not touch your souls."

Now two things happened. A few whose hearts were embittered because their eyes

were blind, threw gravel and mud upon him and said, "We want no Christ, we want no Buddha, we want no Shintoism, we want no God who will do a thing like this." But hundreds of others died their horrible death calling upon the name of Jesus. The religion of the Christian's God and His Christ gave them comfort when every other failed. Without a faith like this there is nothing that can do the soul any good in a time like that.


On the train one day a Japanese man was telling another of the loss of his little child, and all the consolation he got was the admonition to harden himself and bear it. "Harden yourself; harden yourself," said the man. But there is a faith which says, "Sorrow not as others who have no hope," and its Sacred Book responds in tones clear, sweet and strong, to every cry of the soul of man.

"Thou truest friend man ever knew,
Thy constancy I've tried;
With others false I've found thee true,
My counselor and guide.

The mines of earth no treasures give
That can this volume buy;
In teaching me the way to live,
It taught me how to die."

The Five (Apparently Parenthetical) Exhortations in the Book of Hebrews

By Dr. Charles P. Steinmetz, the Famous Wizard, in The Continent

HESE Exhortations, once distinguished and recognized, become the very key to the structure of the Book itself. Unquestionably many have been confused, when reading this Hebrew Epistle, with the suddenness and abruptness with which the exhortations are introduced.

For instance, at the very close of the first chapter, wherein the writer has been showing the superiority of the Son over the angels, the first exhortation is introduced, and at verse 5 of the second chapter the former argument is again resumed by the words: "For unto the angels hath He not put in subjection the world to come." Thus we see between i. 14 and ii. 15 an exhortation. This is an illustration of the seeming intrusion of each of the five exhortations.

The Exhortations, let it be noted, are of Dispensational rather than of Doctrinal character. They will be found to have reference

to national Israel, and in most cases refer to a historical crisis in the nation's past. They may be studied apart from the doctrine, but should always be studied in the light of the doctrine. If these exhortations were thus understood, both Epistle and Christian doctrine would be better understood.

It is seeking to *individualize* what God has *nationalized* that has demoralized many. For instance, the third exhortation, v. ii to vi. 19, in which we see the awful possibility of apostasy ("falling away"), has terrorized and troubled many a soul who cannot reconcile the security and eternal safety of the believer as taught in Romans viii, with this portion which seems to be in open contradiction. The proper understanding of these exhortations will put away many seeming contradictions. The five exhortations are:

I. The Son's Relation to Israel and Israel's Responsibility. ii. 1-4.

II. The Promised Rest and the Living Word. Historical Failure (see Numb. xiii, 2, 30), iii. 7-iv. 13.

III. The Awful Possibility of Apostasy and a Return to the Rudiments, vii-vi. 19.

IV. "No More Sacrifice for Sin". x. 23-39.

V. Final Warning. Example: Essau's Reprobation, xii. 1-17.

The detailed import of these Exhortations is set forth in full view in W. Leon Tucker's work on the Epistle to the Hebrews, from which the foregoing is made—(The Book Stall, 113 Fulton St., New York)—"yet separate from the doctrinal argument, which, when this is done, moves from climax to climax without seeming any confusion to conclusion."

Science not against Religion

"The conceptions of physical science are incompatible with the metaphysical conceptions of God, immortality, infinity and so on. But are the conceptions of science really final and all-embracing? Or are they limited, holding within a certain range only and not beyond this? Science derives its conclusions by the laws of logic from our sense perceptions. Thus it does not deal with the real world, of which we know nothing, but with the world as it appears to our senses. The non-existence in science of the conceptions of God and immortality therefore really means nothing except that we cannot get by reasoning a conclusion which is not contained in the premises on which we started our reasoning. Belief must always remain the foundation of religion."

Zionists Reclaiming Holy Land

By George W. Seymour, a Christian Observer in Palestine



EL-AVIV, near Jaffa, a sandy waste less than fifteen years ago, on which nothing grew, not so much as a blade of grass, today is one of the most attractive towns of its size anywhere in Asia. Everywhere are well-built houses surrounded by gardens, fine streets and boulevards and modern schools. Though the most populous of Zionist settlements, there hasn't been a single case of drunkenness or a civil crime since its foundations were laid.

This was the initial concrete example of what the company of 30,000 Jewish pioneers were doing, a large percentage of whom are doctors, lawyers, architects, engineers, university professors, and college students, who surrendered their careers to the hardest kind of manual labor that they might dedicate their lives to the job. They have made themselves amenable to stern and strict discipline, undergoing all kinds of hardships and self-sacrifice; learned men and women engaged not only in road making, bridge building and other public works, but toiling long hours throughout the day as carpenters, bricklayers, masons, plasterers, plumbers and as other skilled or unskilled laborers; toiling, too, in the fields, clearing away stones, reclaiming land, terracing hillsides, building huts, tents and barracks, and aiding in reforestation.

Pioneers have planted a million trees and have several million seedlings ready to cover miles of barren wastes. Throughout Pales-

tine they have reared close to 150 substantial educational institutions, including kindergartens, board schools, elementary and high schools, teachers' training colleges, apprentice workshops, technical institutes and colleges. They are now building a university to be directed by Professor Einstein, and adding to the hundreds of homes that greet one pleasantly in the network of colonies.

At Hulda, Petach-Tikvah, Nahlat-Yehuda and other places in Judea Jewish Homeland colonists are getting wonderful results from the soil. I observed a number of women engaged in building a brick and stone house for a family of seven.

In the village of Dagnia—all new and fresh, with its gray, stone houses overlooking the Sea of Galilee, every mother whose baby has reached the age of three months resumes her place as a worker. The babies are taken care of by day nurseries, where trained nurses look after their welfare.

The mother rotates through all the departments of co-operative work thus: one month in the bakery, one in the fields, one in the laundry, one in the greenhouse, dairy and kitchen, respectively, thus giving her an agreeable change of occupation, and at the same time providing a schooling in all the departments of work. As in these communities the living is all co-operative, the mother has not the usual household cares to use her time and strength; so she takes her place in the

different departments of activity with the girls and boys and men.

The Zionists are proceeding on the assumption that to build up a national spirit they must take root in the soil. It is the right idea. But the soil for hundreds and for thousands of years has been practically untilled and allowed to become stony and unproductive. The Arabs and Armenians and the Jews who have lived by the soil rarely ever ploughed. They scratched the surface of the ground with curious little instruments two or three inches in depth and left the stones where they fell, so that the seed plant did not take root and died after a brief season.

Approximately 200,000 acres of land are now under cultivation in Palestine. There are still millions of acres to be developed and many beautiful home sites awaiting settlers. A new call for Jewish immigrants has been broadcast throughout the world, and in the words of a young Jewess from Austria, who has been building roads for four years and a half, those Jews who are eeking out their living in sweatshops and tenements in overpopulated centers and elbowing each other off the sidewalks in crowded cities, will do well to heed the call back home to Palestine, which offers undreamed-of blessings and freedom.

Reading for Spiritual Profit



READ the Bible! We do not say this because it has a pious sound, but because no other book approaches the Bible in its ministry to the human soul. In a Baptist ministers' meeting where reports were being made of books read, one of those present stated that he was reading a much neglected book—the Bible. The remark was greeted with a general smile, not because any of those present undervalued the Bible, but on account of the flavor of sanctimoniousness which was to be detected in the good man's declaration. Among the things that may be taken for granted is a minister's love for God's Word and his familiarity with it. To him it is more than a source of spiritual enlightenment and help: it is the depository of the truth which he is to declare to the people. From it he learns what he is to speak for God to men.

To say that the great source of spiritual help for the Christian is the Bible is only to declare what all will admit. There are the righteous experiences of that race which, as none other, has affected the religious life of the world. No religious literature is comparable with that of the Jews. Nowhere else do we find the story of One who is the preeminent teacher in the realm of religious truth. In this book are the records of early Christianity and of the disciples' interpretation of their Master and his teaching. Every Christian realizes that faith in God as his Father and trust in Jesus Christ as his Saviour root themselves in the sacred scriptures.

It is not enough to know this or to admit it. Doing this we may yet fail to realize upon the

treasure which it holds for us. Some read the Bible to find proof texts with which to bombard their antagonists in theological warfare. Not a few read it from a sense of duty and are satisfied with going through a certain portion each day. A few study it in an effort to discover errors which may be used to discredit its trustworthiness. Only those who learn from it about God and his thoughts for men will realize the help which the soul needs and which this book has to give.

Many so-called devotional books have been given to the world. They have large value for some, and the world is richer because they have been written. It is no disparagement of such books to say that in so far as they are substituted for the Bible they do injury. If one has time for these and for the world's greatest book of devotion, well and good; but they cannot take the place of the Bible. At best they serve to call attention to the transforming truths which are given to the world in the Word of God. Those who would find comfort in their grief, strength in hours of weakness, hope when discouraged, who would know God as revealed in Jesus Christ, will be helped by nothing so much as by thoughtful study of the Book of Books.—*Baptist*.

* * *

"You will find lots of things in Shakespeare which are not fit for reading in a mixed audience and call that literature. When you hear some truths here in the tabernacle you will call it vulgar. It makes all the difference in the world whether Bill Shakespeare or Billy Sunday said it."—*Sunday*

A Pastoral Reminiscence—A Proud Young Lady

By James H. Brookes, D.D.



URING a season of special interest and revival in the church, a Miss E—— and her sister came to the city on a visit to their uncle. He was a prominent Judge and a wealthy man, living in "fine style."

Within a few days the pastor and several others were invited to meet the young ladies. The elder of the two was a striking looking person, tall and graceful, with a slender and swan-like neck, and singularly handsome but haughty features.

Soon after the introduction the preacher endeavored to engage her in conversation. She turned towards him with ill concealed scorn on her face, and replied in cold monosyllables. Supposing that for some reason she had conceived a violent prejudice against him, he desisted from the effort, and dismissed her from his mind with utter indifference. It was not of the slightest concern or consequence, whether she liked or disliked him.

Meanwhile the meetings went on with increasing manifestations of the Holy Spirit's presence in convicting and converting power. Very soon the younger sister, who was a gentle and quiet girl, became a Christian, but without any demonstrations of deep feeling. One evening, persons who were interested about their salvation were invited to remain, and any believers who thought it a privilege to stay in the building to unite in prayer, and labor among the inquirers.

Passing through the congregation, the preacher noticed a lady with her head bowed on the back of the pew before her, who was weeping. Sitting down beside her he asked, "Are you a Christian?" Lifting her head, he saw that she was Miss E——, who replied, "No I am not." "Why are you not a Christian?" "Because God does not wish to save me." "But God says, He does wish to save you: 'Look unto me, and be ye saved, all the ends of the earth?' Isa. xiv. 22; 'As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,' Ezk. xxxiii. 11; 'Whosoever is willing, let him take the water of life freely,' Rev. xxii. 17. When God says He is willing to save

you, and you say that He is unwilling, I am bound to believe God every time."

She angrily answered, "You do not know me, Sir; and you have no right to call my word in question," "But I know God, and have still less right to call His word in question. I will call to see you at your uncle's house tomorrow morning at 9 o'clock sharp," and without waiting for a reply or a refusal, I turned away and left her. The next morning she entered the drawing room, but with the same cold, haughty expression. Beginning the conversation, she said "I am very much ashamed of myself for showing the emotion I did at the meeting last night." Supposing that she referred to her anger, the preacher replied, "Oh, don't think of it." "You do not understand me: I am ashamed that I was weak enough to weep during the services."

"Ah, that's it, is it? Let me tell you frankly; you are the proudest woman I have ever met—so proud that if the Lord Jesus should come into the room, personally and visibly at this moment, and offer to save you for nothing, you would not accept salvation on such terms. There are others who really wish to be saved, and I will waste no further time on you." Immediately I left her and the house; but to my surprise she came to the meeting that evening, and remained at the close, but sat "bolt upright," her pale, proud face unmoved. I passed her twenty times, but never spoke a word to her. At length she touched her escort on the arm, and hastily left the building.

The next morning she sent for me by sunrise, before I was out of bed; and, proceeding to the house, when the doorbell was rung, she herself admitted me, beaming with joy, and tears running from her eyes. "Oh," she exclaimed, "I am so happy, so happy. Did you ever see such a beautiful morning? Did you ever hear the birds sing so sweetly? When you treated me so coldly and cruelly last night, I hurried to my room, and threw myself on the hearth rug in an agony of weeping. I cried out, 'Lord, if man has given me up, do not thou despise me.' I cast myself at the feet of Jesus, resting upon His assurance, 'Verily, verily, I say

unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed out of death into life.' He has saved me, blessed be His precious name forever."


For some years, after her return home, knowledge was kept of her movements, she remained an earnest and faithful Christian, until she faded out of my view. No similar attempt was ever made to humble proud people; and the plan is not mentioned here for imitation, but only to present a narrative of facts. In her case at least the Scripture was fulfilled, "The Lord preserveth the simple: I was brought low, and He helped me," Ps. cxiv. 6.

But whatever may have been the unwisdom of the preacher in dealing with her, it is a fact that her pride had to be humbled, before she could get peace. At a certain time came the disciples unto Jesus, saying,

Who is the greatest in the kingdom of heaven? And Jesus called a little child, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," Matt. xviii. 1-4.

We are plainly taught in the inspired word that "pride goeth before destruction, and a haughty spirit before a fall," Prov. xvi. 18. It is said that when St. Augustine was asked, What is the first of the Christian graces, he answered "Humility." When asked what is the second, he replied "Humility." When asked what is the third, he responded, "Humility." A greater than he has said, "Be clothed with humility," 1 Pet. v. 5, or as it may be rendered, "Wear it as slave's frock," or, "tie it on with a hard knot."

The Bible and It's Kinds of Literature

OW sublime the cadence and euphony, the virility and delicacy of the English translation of the Hebrew and Greek Scriptures; not only exquisite in phrasing, in clarity and conciseness, but in comprehensiveness.

Take the parable of the Prodigal Son, so called. It is unexcelled for its rhythm, logical movement, psychological effect, and for its distinctly human quality. No condoning of wrong, no inflexible dictum, and yet right is exalted, and God the Father loses none of His majesty in His forgiving fervor.

In the fervor of religious mood men's most beautiful thoughts have been born. It takes a rich experience for the creation of thought-values, and God never hesitates to use our human modes of expression for His holy purpose.

Peruse the books of the Bible, and no occupation is more fascinating than to seek out the different forms of composition, and thus gain a liberal education in literary versatility.

God's thought is made known in allegory, acrostic, alliteration, annals, ballad, choruses, chants, dirge, drama, dialogue, epigram, elegy, epic, epistle, history, lyrics, liturgy, monologue, metaphor, ode, oracle, processional, prayers, paradox, proverbs, poetry, philosophy, riddle, refrain, sonnet, satire, tragedy.

Indeed it is an amazing compendium of

fascinating lore. And these are but random selections by way of suggestion and example. But after all this is superficial, quite incidental to its primary and total values. These have been thrown out to quicken your interest in the Bible itself,—its organism, not its organization.

The world is feeling the tragedy of a neglected Bible, God's clean-cut word of truth; and I have outlined these forms merely, as opening up new paths to old treasures. So I might liken the Bible to a tree,—Tree of Life laden with fruit, fruit of the Spirit; and I have but shaken a branch thereof, or had I better say a twig? And now I counsel you to climb the tree and select for yourself. There is enough for all, and the Great Husbandman of the Vineyard of Life invites all, without money and without price.

"O taste and see that the Lord is good. Blessed is the man that trusteth in Him."

*Reported from a sermon (one of a series) by Rev. W. S. Dando, D.D. in the First Presbyterian Church, Greeley, Colo.

* * *

The author of "The Simple Life" was not an advocate of the passive life. It was only a few days before his death that Pastor Wagner warned America that "to go on leading a quiet life when iniquity is flooding the earth is to become an accomplice of iniquity."

THE SANCTUARY

The Holy Spirit--the Earnest

By William H. Bates, D.D., Greeley, Colorado

2 Cor. i. 22, "*Who hath also sealed us and given the earnest of the Spirit in our hearts.*"

2 Cor. v. 5, "*Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.*"

Eph. i. 13, 14, "*In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*"



ET us, first of all, ascertain, if we can, the content of the term Earnest.

There is, in the Hebrew Scriptures, the noun *erabou*, derived from the verb *arab*, which means *to interweave, to braid, to mix, to mingle* (Gesenius, p. 812). From the interweaving, mingling, of the business affairs of men, it came to have the meaning, *to exchange commodities, to barter, to traffic*; and as commercial relations extended, there was the further verb meaning, *to pledge, to give in pledge*. The derived noun, from its use in Genesis xxv. 17, 18, 20 and only there, gets its complexion and significance from the last meaning of the verb, and denotes *that which was given in pledge*.

In carrying the idea from the Old into the New Testament, this Hebrew word is transferred, not translated into the Greek, but bodily transferred and appears as *arrhabon*, in, and only in, the three passages which are our text.

It was transferred likewise into the Latin as *arrhabo*, and then shortened to *arrha*. It appears in the French as *arrhes*; in the Gothic it is *arneis*; in the Anglo-Saxon, *eorneist*; in the English, *earnest*, which is the translation of the Greek word in our text.

In all these languages the term is a business one, and whatever other significations it may have acquired, it has always carried along from the Hebrew the meaning, *to give in pledge, something deposited in payment as a security*. Accordingly, Blackstone, treating of "The Right of Things," under the head of Sale, or Exchange, says: "If any part of the price is paid down, if it be but a single penny, or any portion of the goods delivered by way of *earnest* . . . the property of the goods is absolutely bound by it, and the vendee may recover the goods by action, as

well as the vendor may the price of them" (II. 447).

While the earnest is something given in pledge, it differs from a pledge, pure and simple, in this respect: A pledge is something to be returned when the conditions upon which it was given have been fulfilled, while the earnest is not withdrawn, but is a sample and part of the purchase price paid down, and is the guarantee and security that it will be followed by additional sums until the full amount, in the form and time stipulated in the contract, shall be made up. In a word, the earnest is the first installment of something given as security for the bestowal of the whole.

I think the foregoing shows us pretty clearly the content of the term "earnest." Let this, in its Christian use, be our study now.

I. WHO GIVES THE EARNEST.

A single passage of Scripture will tell us: 2 Cor. i. 21, 22, "Now he which stablisheth us with you in Christ, and hath anointed us, *is God*, who hath also sealed us and given the earnest of the Spirit."

If we needed anything farther, we have it in the second part of our text—"Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." God is the giver of the earnest. It is not something that belongs to us in our natural state: it is not something that we produce in ourselves, but it is something that, consequent upon believing on Jesus Christ, is given of God.

II. WHAT THE EARNEST IS.

We have seen what the earnest is as to the meaning of the term—the first installment given as security for the bestowal of the whole. We now seek to know what the earnest is as to its contents—that which constitutes it what it is.

Fortunately, one of the three passages in our text answers the question precisely: "After that ye believed, ye were sealed with that Holy Spirit of promise, which [in the Greek the masculine relative pronoun, *hos*, *who*, is used, and the grammatical construction compels the reference to the "Holy Spirit" preceding. So it is sealed with that Holy Spirit of promise, who] is the Earnest of our inheritance." The Holy Spirit is the earnest.

This being the case, the earnest is not any mood or frame of mind or feeling in us; it is not any experience on our part, though it results in experience, but is the Holy Spirit himself.

III. WHERE THE EARNEST IS.

Says the Apostle Paul, speaking of another matter: "Say not . . . Who shall ascend into heaven? (that is to bring down Christ from above) or, Who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart" (Rom. x. 6-8). The earnest is nigh thee, even in thy heart, as the text says: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

It is not, then, something outward, of which we can say, "Lo, here, or lo, there," but it is inward. As to place, it is *in the heart*; and as to the person possessing it, it is in "our heart," *i.e.* the heart of the true believer in Jesus Christ, the heart of him or her who has been sealed with the Holy Spirit of promise. The Earnest, then, is in the heart.

IV. WHAT THE EARNEST IS GUARANTY OF.

I. The Earnest is guaranty of after-fruits.

In Romans viii. 23, we read of believers as having "the first-fruits of the Spirit." Under the old economy, preceding or as part of the ingathering, the offering to God of the very first ripe fruits was a solemn and festive occasion. The Jew was prohibited from proceeding with the harvest before God had been acknowledged and honored in the presentation of the first-fruits, and until that was done, all the crop was regarded as unholy and unclean. This seems to have been an Earnest in a two-fold way: First, an earnest on the offerer's part that God's further claims, the tithe, would be duly paid; and second, an earnest on God's part that the crop of which that was a sample should, so far as his offices were concerned, be perfected and secured.

At regeneration the Holy Spirit is given. Indeed regeneration is His work, for the believer is begotten a son of God as Jesus was, by the overshadowing of the Holy Ghost. The Spirit begins a life which he develops into fruit-bearing, and the first-fruit is an earnest of the after-fruit. "The gifts and callings of God," we read, "are without repentance" (Rom. xi. 29), *i.e.* he does not take them back. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

This, it seems to me, ought to be a complete answer to the questioning of every one who, contemplating entrance upon Christian life, hesitated for fear he will not "hold out." If the surrender to Christ be "an entire and never-to-be-recalled" one, and none other is a surrender that he accepts, the question is not whether the surrendered one will hold out, but whether the Holy Ghost will hold out. Who doubts his ability? If the man is so surrendered to God that there are no uncommitted remainders, the whole man, body, soul, will, estate, everything, is in for it, and from the nature of the case, there opens before him a progressive Christian course. The first-fruits are the earnest of the after-fruits.

The Apostle Paul in Gal. v. 22,23, gives us somewhat of a catalog of Spirit-fruit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In Rom. vi. 21,22, speaking of the fruitage of the old life, he asks, "What fruit had ye then in those things?" The answer is, "Such of which ye are now ashamed, for the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

I suspect that I am entirely right in saying that the word "fruit" (*karpon*) in the New Testament is never used to denote reward or emolument, but is always used of acts, on the product of acts. If this be so, then let us not think that the after-fruit will come without activity on our part. Here also we are "workers together with God." We work out the salvation which the Holy Spirit inworks.

I have had enough experience in horticulture to know somewhat of the difficulty attending fruit production. It is a true saying, "Eternal vigilance is the price of a garden." And I know somewhat of the difficulty, the unsatisfaction, the discouragement, in producing fruit in the Christian life. The Christian finds in his heart certain feelings,

desires, wishes, purposes, that he knows to be the offspring and operation of a far higher power than his own, but he finds them marked and marred by more or less of imperfection. On the one hand, they seem shallow and transitory; and on the other, he cannot project them forth upon the world and manifest them for what they ought to be or even are. Sure it is that the Holy Spirit has wrought all the good there is in us, but whence the imperfection? That is due to the "flesh" in us, the lingering remnant of our evil nature, which still crosses and dashes the beauty of his work. His work is begun,—there are the first-fruits, else we had no faith, no love. The good begun in us, which is from Him, is God's certification, notwithstanding the evil in us, which is our own, that the further good shall follow.

So be not cast down or in any way disheartened, but working together with God, or rather giving diligence to make place and scope for the Holy Spirit's work, cheer yourself with the fact that, having him, he is the earnest of further bestowal, even unto the fulness of his blessing.

2. *The Earnest is a guaranty of our final preservation.*

Says St. Paul, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory forever and ever. Amen" (2 Tim. iv. 18).

When the twelve spies returned from the promised land, bringing with them those immense grape-clusters, and pomegranates, and figs (Numb. xiii. 23), first-fruits so to speak of their inheritance, they might at once, if they would, have entered upon the land's fruition. But no; unbelief prevented.

You are familiar with the story: The thirty-eight years of wandering, with their awful sin and suffering, the history of which, so far as records go, is a blank; the bones of the millions left bleaching in the wilderness; the terrible fightings by which they hewed their way through hostile lands into Canaan. God's purpose did not fail, though it was accomplished at sore cost to themselves. And yet, every jot and tittle of that sore cost was due to themselves,—to their sin against God. How much he did for them! He fed them with manna: their clothe and their shoes waxed not old upon them (Deut. 29:5); and when they entered into battle implicitly obedient to God, there is no record that they ever lost a man: He fought for them. Notwithstanding all their unbelief and sin, God's

purpose did not fail: He preserved the nation unto its destined end.

So will God preserve his Church unto its destined end, though many of its members, faithless and unfaithful, mere professors of religion instead of confessors of Christ, fall out by the way and leave their bones bleaching in the wilderness, like the disobedient Hebrews, and the mixed multitudes, the mere camp-followers that went up with them.

But you say, "The preservation of the Israelites was national, and that of the Church will be corporate." Yes, but it illustrates the principle of the preservation of the individual,—the true believer. It may be, in some cases, through devious wanderings; in many more through footsore marchings, through hot conflicts, through weariness and painfulness and watchings often, yet he will be brought through. To say that the true child of God may fall out by the way and share the fate of the unsealed mixed multitude, is to say that the earnest, the Holy Spirit in him, may fall out by the way and perish. Said Moses in his farewell address just before his death, "God brought us out from thence [i. e. Egypt], that he might bring us in, to give us the land" (Deut. vi. 23). Though Moses spoke nationally, we may speak individually and say, "God hath brought us out from the world that he might bring us in, to give us the inheritance." "Sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The earnest is a guaranty of our final preservation.

3. *The Earnest is a guaranty of victory.*

In the economy of grace, conflict, temptation, difficulty, seem to be a necessity. The muscle that has no exercise is very flabby, and worthless. We are told that "Jesus was led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv. 1). The trial was in his human nature. You know what transpired. He triumphed by the Spirit. He met each assault with the Word of God, which, we are told is "the sword of the Spirit" (Eph. vi. 17).

Believer, you may be led into conflict by the Spirit. And I fear we get into a good many conflicts where we are not led by the Spirit. But, sincere, true, on God's side, we prove what it is, as the Apostle says, "to be strengthened with might by the Spirit in the inner man" (Eph. iii. 16). Christian, are you in difficulty? do temptations assail? do conflicts wage around you? does a sense of

weakness oppress? Stand in the Spirit. Depend upon the Spirit. Have in your hand-grasp the sword of the Spirit. Act not in the energy of the flesh, or of the carnal mind, but in the energy of the Spirit. The Spirit which you have, is the guaranty that you shall come off conqueror, yea, more than conqueror, through him that loves you.

4. *The Earnest is a guaranty of advancing instruction.*

Immediately after the portion of our text from Ephesians, follows the Apostle's prayer, in which he prays that those to whom he writes may have given unto them "the Spirit of wisdom and revelation in the knowledge of Christ, the eyes of their understanding being enlightened."

It is one of the offices of the Holy Spirit to enlighten the mind in the knowledge of the truth. Christ calls him "the Spirit of truth" (Jno. xiv. 17). Speaking of the necessity of his own departure from the world, he promises his disciples another and abundant compensation, for he says "The Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26), and "He will guide you into all the truth" (Jno. xvi. 13). It is the same "Spirit of truth" who is the believer's earnest; and can you for a moment question that he will fulfill his office?

The Holy Spirit inspired the Word: he is the author of the Holy Scriptures. One of the evidences of the Holy Spirit's presence in the heart, is a love for the Word. How often have I heard converts say, "How different the Bible seems to me now: it is a new book to me: now I love to read it." It is a new book to them because the eyes of their understanding are opened. They love it because the Spirit that produced it is in their hearts.

If any of you professing Christians do not find in your hearts a love for the Word, it seems to me you are in a sad case; and I think you should take that fact as evidence, either that the Holy Spirit is absent from your heart, or else that there is something radically wrong there otherwise. Is it thinkable to you, that the Holy Spirit, the author of the Word, should dwell in your heart, and you have a distaste for that same Word?

What shall we say of those professors of religion who read the Bible but seldom, if at all; who are so ignorant of the volume that they cannot find texts of Scripture when

chapter and verse are given; who cannot tell, for instance, whether the Book of Philemon is in the Old Testament or in the New; who do not know whether the book of Enos is in God's Bible or in Joe Smith's. I am in a position knowingly to say that the ignorance of some professed Christians in regard even to these external facts of Scripture, which an infidel who cares to be decently intelligent would be posted in, is appalling. And if there be ignorance of these external facts, what must be the ignorance of the internal, and the eternal, facts! My beloved hearers, if there are any of you whom this projectile hits, or misses by less than 180 degrees, I would counsel you to get up and get at business at once. Know the Word of God, for the Word is the instrument of the Holy Spirit's work. Give the Holy Ghost a chance.

But believers, you who are hungering and thirsting after the knowledge of God, what encouragement have you! With what delight the Holy Spirit has led, and is leading, you on from knowledge to knowledge! You have but to yield yourselves still to his instruction, and he will guide you into truth after truth as you are able to bear. The old Book is growing on me, and growing fast too. Never has it seemed so full of good, and wonder, and glory, as now. Search the Scriptures, for in them ye think, and rightly, that ye have eternal life.

5. *The Earnest is a guaranty of comfort.*

There is one title of the Holy Spirit that, to the troubled and sorrowing, must come as calm, and that is the name *Comforter*. Christ, in his farewell discourse said to his mourning disciples, "I will not leave you comfortless. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth" (Jno. xiv. 18, 16). And he came. Because of his comforting, one of the comforted ones could write, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our affliction, that we may comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings

which we also suffer, so also are ye of the comfort" (2 Cor. i. 3-7, Rev.).

Christian, you remember what comfort came in the midst of your distresses because of your conviction of sin and the danger of your lost condition. As we used to sing,

"Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

"That sweet comfort was mine,
When the favor divine
I first found in the blood of the lamb;
When my heart first believed,
What a joy I received
What a heaven in Jesus's name."

Sinner, that is a comfort you need; and you may have it, too, thank God! Repent, and receive it.

The comfort in first believing, however, is only the beginning of good things to the believer. It is the Holy Spirit's delight to bestow comfort in need. So, looking out into the future with all its possibilities of ill, look with a hope that dispels all foreboding and fear.

"He leadeth me, O blessed thought,
O words with heavenly comfort fraught."

"The Comforter has come;
He fills my heart with peace,
Bids every trouble cease,
And gently guides me home."

The earnest is a guaranty of comfort.

6. *The Earnest is a guaranty of our resurrection.*

I would like just now to connect the present fact of your possessing the Holy Spirit with the far off fact of resurrection, if indeed the Lord shall tarry long enough to make it far off. You and I may have translation instead of resurrection: God knows I wish we might. But it is far off from those who early died in the Lord.

Christ gave many proofs in his earthly lifetime that he was the Son of God. But there is another and crowning proof: he was "declared to be the Son of God with power, according to the Spirit of holiness [*i. e.* the Holy Spirit (Calvin, Chalmers)], by the resurrection from the dead" (Rom. i. 4). And according to Romans x. 9, salvation is for those who 'believe in their hearts that God raised him from the dead.' Yet in these days there are those, in Christian pulpits too, who brazenly—I had almost said infamously—deny Christ's resurrection, and our own also therefore, and this in the face of what the Holy Ghost by the pen of St. Paul saith

in I Corinthians xv., "Now is Christ risen from the dead and become the first-fruits of them that slept. . . . Christ the first-fruits, afterwards they that are Christ's at his coming." And he tells us that we "which have the first-fruits of the Spirit, even ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body" (Rom. viii. 23).

Turning back to Leviticus xxiii. 11, we find the significant fact that the first-fruits which were the earnest of the harvest, were offered to the Lord on "the morrow after the Sabbath." It was on the morrow after the Sabbath that Jesus came forth from the grave. So, in his death we see him as the corn of wheat falling into the ground, but rising again on the very day that the first-fruits were offered and waved before the Lord, no longer the corn of wheat abiding alone, but bearing much fruit, and becoming the first-fruits of the great harvest that shall be gathered to himself. For, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii. 11).

We lay away our believing dead, or ourselves may be laid away, in sorrow, but it is not the sorrow of those who have no hope, "for if we believe that Jesus died and rose again, even so also them which believe in Jesus will God bring with him" (1 Thess. iv. 4). You place head-stones at the graves of your dead that you may know that there is their last resting place. Perhaps some lie in unmarked graves; some are pillowed upon the shining sands of the ocean's depths with the sea murmuring its ceaseless requiem over them; some who have gone out from you and returned no sign. It matters not; it matters not. The precious dust is in safe keeping. In darkness or in daylight, under summer's glowing sun or in winter's pitiless storm, the Holy Spirit keeps his untiring watch over the sleepers' beds, and surely we may leave them in his care. By and by, may be much nearer now than we think, when the coming Jesus shall bid the attending archangel give the signal the Holy Spirit shall 'quicken the mortal bodies,' and they shall bear no more the image of the earthy, but the image of the heavenly (1 Cor. xv. 49),—be no longer a body of humiliation, but a body of glory (Phil. iii. 21), and rise to meet the Lord in the air, and so be ever with the Lord. The earnest is a guaranty of resurrection.

7. *The Earnest is a guaranty of our inheritance.*

"Sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." But I cannot speak of this now, for I would want an entire sermon in which to treat this part of our subject.

Thus we have considered the Holy Spirit as the Earnest. We have seen, I. Who gives the Earnest; II. What the Earnest is; III. Where the Earnest is; IV. What the Earnest is a guaranty of: viz. 1. After-fruits; 2. Final reservation; 3. Victory; 4. Advancing instruction; 5. Comfort; 6. Resurrection; 7. Inheritance.

Viewing these truths, I think we must all without exception say, "Here are riches for us." But are we all entitled now to appropriate

the riches? Are you? A single question will determine: Have you the earnest? If you have, the riches are yours; if not, not.

Ah! how poor, how beggared is he who has them not: poor in this world, beggared in eternity. O submit yourself to God in an entire and never-to-be-recalled surrender, that you may be sealed with the Holy Spirit of promise and receive the Earnest.

"He's come: let every knee be bent,
All hearts new joy resume;
Sing, ye redeemed, with one consent,
'The Comforter is come.'"

"My Peace, my Life, my Comfort now,
My Treasure and my All Thou art;
True Witness of my Sonship, Thou,
Engraving pardon on my heart:
Seal of my sins in Christ forgiven,
Earnest of love, and Pledge of heaven."

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

THE BELIEVER'S GROWTH IN FAITH
With the heart man believeth unto righteousness.
—Rom. 10:10.

We partially know about God by thinking; we fully know him only by believing. Theories will change, but heart experiences of the divine presence in the soul are the same as when God walked with Adam in Eden. The feelings of sin and sorrow, of joy and peace, are common to all ages and all hearts. There can be no evolution in the nature of love and faith. The only change may be in the evermore increasing volume. The Lord's Prayer is hallowed for the heart. God's love shed abroad in the heart makes all Christians one in him.

An American who met a heathen convert in India saw the light of peace and joy on his face. They recognized each other as followers of Jesus, but they could not convey by words the likeness of their experience, except that there are two words which are the same in all languages; so one said "Amen" and the other "Hallelujah!" Thus a single word may express volumes of heart experience, because it awakens similar feelings in consciousness.

While the mind is often lost in the labyrinths of speculation, the heart, through the telescope of faith, sees the Father's home a palace of splendor at the end of the way, and feels the joy unspeakable and full of glory.

The way of the doubter is hard and gloomy, but the way of faith is the path of hope and leads to everlasting triumph.

Ye are of more value than many sparrows
—Luke 12:7

In God's holy Word, he is the rock in a weary land, where springs of water are; a tower of defense; a covert in the tempest and a refuge from troubles. In nature he makes beautiful the flowers, feeds the ravens, cares for the sparrows, gives life to every creature, from the seraph to a butterfly. One of his steps means immensity; in his hands are upheld worlds, and suns and planets are controlled, as they sweep along their mighty orbits. All suns borrow their splendor from him. One smile of his face is light; one frown darkness. He knows no today nor tomorrow. Everlasting is his life and eternity his dwelling place.

Can you longer fear your Father's ability or willingness to fill up the little world of your wants? Can you not say, with the psalmist, "I shall not want, for the Lord is my Shepherd"? If "he opens his hand to supply the wants of every living thing," will he neglect you, the masterpiece of his workmanship, the child of his bosom? If he feeds the birds, will he leave his babes to starve in his earthly nursery?

SOUL-MUSIC

The natural world is illustrative of the spiritual. Our Lord, explaining the mystery of the new birth, said: "The wind bloweth where it will; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." In both the Hebrew and Greek languages the same word is used for "wind" and "spirit." The secret of the sweet breath of heavenly comfort, coming like a cooling breeze on the brow, can only be known by the individual believer. The movement of the atmosphere is a good illustration of the coming of the divine Spirit. Except fire, it is the most spiritual of material substances. It is ethereal, invisible, mysterious; we cannot see it, handle it or weigh it. So God's Spirit, a celestial breeze, when all the windows of the soul are opened, brings the breath of life and peace to man. Sometimes it is a gentle zephyr, communing with the mind; again, it is the full diapason of jubilant melody, enrapturing the heart. And then, it is like a mighty rushing wind of pentecostal power.

It is said that between some of the towers of old castles in Europe, a network of wires was stretched which every wind that blew awakened into minor or major melodies, filling the air with delightful tones. Homer D. Martin, an American artist, with this fact in mind, painted a picture of tall, slender poplars, standing on the shores of a beautiful lake, where the trees are mirrored, entitled "The Harp of the Winds." The gentle breezes, softly stealing through the waving branches, discoursed the most delicious music. Jesus used this truth in nature to illustrate the movement of the divine wind of the Spirit upon the harp of the soul, whispering heavenly symphonies and harmonies through the inmost recesses of the mind.

Though we may not be able to solve the mystery of the wind, to tell how its fingers play upon the heart of nature, we know of its delightful reality, and it is enough for us to be aware that, when Jesus comes into the soul, the melody is like the angelic choirs who sang when he came into the world.

A friend, who was the recipient of the present of an Aeolian harp, tried to bring out the music with her own playing, but it was unresponsive. She then placed the harp in an open window, where the gentle breezes, trembling over the wires, brought out the low, sweet notes which thrilled her with delight. Put your soul-harp where the breath of God

can breathe upon it, and all the faculties of the mind will tremble with joy, as though angels were making music in your being.

In such an hour as ye think not.—Matthew 24:44

The inhabitants of Pompeii, living for present pleasures, were suddenly overwhelmed with a mighty river of lava from the mouth of Vesuvius. St. Pierre, another city by the sea, was swept out of existence in a moment of fiery outburst from Mont Pelee. At 7.58 A. M. all was well; but it was never eight o'clock at St. Pierre. One morning San Francisco awoke in the embrace of an earthquake and a conflagration. The Titanic had a little warning, but, heeding it not, was soon staggering like a drunken man, descending into the depths with her sixteen hundred passengers. The most monstrous war that ever devastated this planet burst upon the world with amazing suddenness, and millions, amid the clash of arms, have been ushered into eternity with barely a moment's warning.

Death is an uninvited and unexpected messenger. It is when we think he will not that he comes and says, "This night thy soul is required of thee." There are no surprises to the one who is right with God. Suddenness does not affect preparedness. Those who look for and who love His appearing are always ready.

And now abideth faith, hope and love, these three; but the greatest of these is love.—1 Corinthians 13:13.

In this holy trinity of graces, hope is naturally first. Hope is faith begun. Faith is hope fulfilled, while love is the climax of both, the keystone in the arch. Together they form a circle of endless blessings, each incomplete without the other.

These three graces may be called the pillars in the temple of manhood, beautiful with divine workmanship, or they may be compared to rooms in the soul, like the outer court of the temple—the Holy Place, and the holiest of all, where love abides.

Paul speaks of the full assurance of hope of faith, and of the understanding. Divine love in the heart is the author of that assurance, expressing the harmony and unity of these graces. Hope is called the anchor to the soul, both sure and steadfast, that we might have a strong consolation while clinging to the Rock of Ages. Faith is the evidence of things not seen, the assurance of things hoped

or, the witness in the soul that Jesus is true. This is the faith that works by love and purifies the heart. The dove of hope brings the green leaf of promise, proclaiming that the waters of the flood will soon be assuaged, while faith acts upon the prophecy, and love sings praises to the eternal Father on the summits of deliverance.

The maid is not dead, but sleepeth.
—Matthew 9:24

Jesus seldom used the somber word "death." To him it was only a departure, a being lifted up, to draw all men to himself—an exodus he was to accomplish at Jerusalem; a going away from Olivet's summit, to prepare a place for all his redeemed ones. It was a bitter cup that he must drink, that our cups might run over with salvation. In his final prayer he said to the Father, "Now I come to thee." Is this death? Just falling asleep and awaking "at home" in the morning. Will angels carry us on their snowy wings up to our mansion when we fall asleep in Jesus? Will we not know of the transition till we awake at home? Then come, beautiful death! Give thy beloved sleep; "for when I awake, I am still with thee."

Death is a returning to our Father's house, after our earthly visit. How sweet to hear the Master say, as we are starting homeward, "Today thou shalt be with me in Paradise." What a quick route, a safe journey, a heavenly Companion!

This is the bread that cometh down from heaven, that a man may eat thereof, and not die.—
John 6:50

The apostle Paul saw this glorious truth when he exclaimed, "For he hath abolished death and brought life and immortality to light in the Gospel." All the moral power of death is gone; only the form remains. We shall never see death in the sense of the wrath of the Lamb, the remorse of guilt, or the separation from God. Jesus and his disciples did not therefore often use the word "death." Jesus said, "The maid is not dead, but sleepeth." "Lazarus sleepeth; I go to wake him out of sleep." "It is expedient to you that I go away." Death to Christ was a triumphant tour from Calvary to glory. Death's dominions were only an incident on his way home. Again, Christ said of death, "I will come for you, that where I am, there may be also."

Should we not call death "waning night

and rising day," or "moving day"—moving out of a tent into a palace—or a bend in the river of life, which flows on forever, or the gearing of life into the wheels of eternity, and when the new adjustment is made, we are crowned and glorified? Ought we not to exclaim, "O glorious departure! O glorious change" when death is swallowed up in victory?

HATE MAKES OUR HELL
All that hate me love death.—Prov. 8:36

Rev. George Matheson uses this illustration: A father says to the child, "Do not go near the fire while I am out. If you do, I shall be very angry." The father's fear is that the little one will hurt itself, and if the child disobeys the father's pain will be greater than that of the child. Is it not so that our heavenly Father warns us to keep away from the flames? When remorse burns and shame flames and conscience scorches, the heavenly Father suffers because he loves us so. He sent his only Son to pull us out of the fire, to heal our burnings and restore our lost lives with his healing love.

We build our own hell in our lustful hearts; hating him, we love sin and death. We go to our own place, where the worm of guilt dieth not. Think of it—men accuse God of making the hell they have kindled in their own bosoms. They say the heavenly Father is unfeeling to let them suffer, when he did all possible to keep them from touching the fire and all he could to rescue them from the flames; and when the Father's love can do no more he cries out, "How can I give thee up, O my children!"

What a climax of ingratitude to have the child try to throw the blame of his wrongdoing back upon the heart that loved him with an everlasting love!

THE DEATH OF SELF
For ye are dead, and your life is hid with Christ in God.—Col. 3:3.

Christ died once for all, but we die daily to self, sin and the world. Crucified with Christ, Paul said, "I live, yet not I, but Christ liveth in me." As nature, after the death of winter, bursts forth into the glory of spring-time, so we die to live, suffer to reign, that we may grow up into Christ. This life is our winter, full of storms, trials, frosts, pain and conflict; but the life to come is full of beauty beyond our fondest hopes.

Here we die to the love of gold, honor, fame, sinful pleasure; we suffer the loss of all these things that we may win Christ. He is the lofty ideal that lures us. How low and empty are the ideals of earth, such as fashions, feasting, splendid homes and equipage, leisure, pleasure and self-gratification! At the last they are crushed baubles.

It may seem a dream to the blinded soul, but it is a glorious reality to the eyes of faith. We here realize our citizenship of an everlasting kingdom; we possess riches which the un-

repentant soul cannot count. He lives for that to which we are dead. He has nothing left but the worm that dieth not. "Reckon ye yourselves therefore dead indeed unto sin and alive unto God"; "for out of the womb of death eternal life is born." The death of self is therefore a glorious achievement, for it is the golden pathway to the only real life. Our cry should be, "Let me die to the world of sin, be buried with Christ; let me feel his resurrection power, bringing my heart into new life and union with him forever."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

The second month of the year will test our "second wind." Are we able to be zealous in every good cause another month? Who are the most enthusiastic and persevering of all church workers? The women. They were last at the cross and first at the tomb. Let us during February study the life of the Virgin Mary, the Mother of Jesus, the wife of Joseph.

Woman in the Home

Luke 1:26-38

Mary was a true woman in her home, or she never would have been known to-day as a world benefactor. She was willing to be a wife and mother; and in this lies the greatest honor of womanhood. Woman has a right to be as much like a man as she wishes, but her glory is her womanhood. She may jostle man in the crowd of the beehive-industry; but in the home she may be queen. As a wife and mother she may have the respect and admiration and the truest friendship of every sane man; but the more she becomes like a man, and claims independence, the less she will be honored and loved by either man or woman. She may work in almost any position and earn her livelihood, and in this she may preserve her womanhood, and the disinterested love of both men and women. Yet after all her place in society is the home.

As mother she holds a unique position on earth, the generous envy of president or king. Mary was an exception in degree, because none other born of woman was ever equal to Him; but every mother holds in her hand and in her heart the destiny of a great man. Whether her son may become an Abraham Lincoln or be only a common day laborer, yet by her devotion he may become a man of God

in some realm of life. The greatness of a man is measured by service, not by position, nor by fame. She should say with Mary, "Behold the handmaid of the Lord; be it unto me according to thy word".

Mary trained her Boy, and her other children, in the fear and love of God. Her home was the nursery of their future greatness. Every mother should dedicate her child to God before he is born, and by holy, loving thought and yearnings give the Christ-like spirit to the newborn babe. From the day of his birth by prayer and effort she should watch over and mould his unfolding powers. She is in the place of God to her son in his infancy. If the women of America would only get that truth, the future of the nation and of the world would be safe.

Mary dedicated her Son to God in the Temple when He was eight days old. He was circumcised. It is the same beautiful custom to-day when the Christian rite of Baptism is administered to little children in the Church. "His name was called Jesus". Such should be a religious rite.

Woman in Meditation

Luke 2:8-20

Mary had heard a great many wonderful things and had experienced marvellous things. Now the shepherds came with their testimo-

es, too strange to believe. Mary was wise. But Mary kept all these sayings, pondering them in her heart".

These days not the men only, but the women also talk too much, in proportion to what they ponder until properly known. They "step on the gas" recklessly. The world is clogged with talk and newspaper print. Empires, heads, like brazen bells, make the most noise. We cannot legislate against high speed tongues. We must moralize. Mary was a good thinker.

This age is characterized by gaieties, and thoughts how one can dress with as little material as possible, and as thin. The auto is carrying millions on joy rides, where the driver does about all the thinking, and too often he thinks afterwards. The hard thinking of war times has been followed by indifference to the nobler things of human life. It is high time we all got back to serious thoughts; and we need the women to lead the way. Doubtless woman is thinking more than she seems to be; but we are in need of deeper, truer thinking on the verities of life, physical, mental, and spiritual.

Upon what ought we to think? Nature books are good to make us think of the Creator. However, to the majority such thoughts are vague, and unpractical. They do not become an integral part of everyday life. The Bible is the unfailing source of soul-thoughts, which transform the life. This is the great difference between the Bible and modern fiction. To read about Jesus Christ opens the windows of the soul. To look up to Him as the Risen, Glorified Christ gives our life a new meaning, and reveals its marvellous possibilities. "Mary kept these sayings, pondering them in her heart".

This leads us naturally to consider how we can live such a life of loving service as Jesus lived. "He went about doing good". So may we. We can do such things as He did continually; and His Spirit working through us can and does perform greater miracles than Jesus did in the days of His flesh. Through Him He works for bodily healing, which is the best kind of healing; but through all He works for mental and spiritual healing. As we meditate on these things the fire of zeal burns brighter.

The climax of such thinking reveals the open secret of a happy and efficient Christian life. The Psalmist saw it and was glad. "With my whole heart will I keep Thy precepts." Jesus set us the example, "My meat is to do the will of the Father, and to ac-

complish His work." Peter was making a failure of his life and possibilities; but he was saved to service by the admonition of Jesus Christ at the Sea of Galilee, "Lovest thou Me?"

Woman in Society

John 2:1-12

We see Mary at the "marriage in Cana of Galilee." Probably she was a relative of the family celebrating, there without invitation, to help. "Jesus was bidden, and His disciples".

On this occasion Jesus treated Mary, not as Mother, but as Woman. His response seems rather harsh; but it was and is needed. "Woman, what have I to do with thee?" She was one among many women, serving. She is here a representative woman. She had her religion, not because she was the Mother of Jesus, but because she believed in Him as the Christ. She was received into heaven a few years later, not because she was the Mother of Jesus, but because of her Faith in Him. Every wife and mother may be just like Mary.

In Mary's time, as well as now, man was dependent on woman for his greatest enjoyments and his greatest refinement. Her place in society now is very much enlarged, by the teachings of Christ, being lived into social life. Business in all its multitudinous lines employs women, to advantage. She has an influence over man, and every man, far exceeding the influence of man over man. The more womanly she is the greater the influence. In the days of Mary her sphere was mainly the home, almost exclusively. Now she is more and more reaching out to publicity. Is there a limit?

Woman, having such a unique influence over man, in society as well as in the home, has a corresponding responsibility. Man looks to her for his ideals, and for his standards. It is her privilege and duty to make these not only pleasing to man, but elevating. We must depend upon woman for the elevating of public sentiment. This is necessary for the enforcement of our good laws; and it is necessary in order that the Church of Christ may come to its own. Woman always has been the mainstay of the Church. When now there is a crying need for a big advance, we look to the more religious sex to set the pace, and lead man to his rightful post.

Woman in Sorrow

Matthew 27:54-28:1

Mary, the Mother of Jesus, and the other women were the last at the Cross, and the

first at the Tomb. Woman has always had her full share of sorrow; and she is specially capable of ministering to others. This talent is increased and trained by the discipline of trouble and suffering. She is the world's human comforter.

Woman has always been characterized by her heart. Man cultivates his head, and depends upon his head and his muscles. He must bear the heat and burden of the day, and compete with the strong and unscrupulous. His heart action naturally decreases. Woman, if in her proper sphere, has to do with the finer susceptibilities of life, especially with the children. She glories in ministering to the afflicted, and in emphasizing the higher niceties of life, and the spiritual entities of virtue and grace.

Man naturally reacts to woman for encouragement and inspiration in the hard work and the fierce blows of fickle fortune. He goes out alone and works and fights to win a livelihood, and exhausted he comes home for mental and spiritual refreshment, as well as for physical. Jesus, when tired in Jerusalem, sickened by the grossness of the Church people and their unblushing selfishness, delighted to cross the Kidron, and walk around the brow of Olivet, and seek the sympathy of Mary and Martha in Bethany. He appreciated the loving attention and receptivity of Mary more than the bustling hospitality of careful Martha.

Man longs for the nursing of woman, when he is sick. Jesus fully appreciated the presence of His Mother, when He hung upon the Cross. In His last hours he provided for her. To John, the disciple whom He loved above the others, He said, "Behold thy Mother"; and to Mary, "Behold thy Son." Today man bears his suffering willingly and waits his time of convalescence gladly, when some fair nurse sustains his drooping spirits. Her very presence is more than her medicines and her dainties. Woman is man's angel-helper.

When death comes and snatches away our loved ones of earth, we just automatically turn to woman, for comfort and for life sustaining aid. When the disciples were lovingly caring for the body of the martyred Jesus, "Mary Magdalene was there, and the other Mary, sitting over against the sepulchre". The women first came to the Tomb on the Resurrection morning; and they bore the message of comfort and assurance from the angel to Peter and the other disciples. When Dorcas died in Joppa, and

Peter arrived in response to the call for help, "all the widows stood by him weeping". As Mary and the other women carried to the disciples the good tidings of Christ's resurrection and the higher life; so now it is the Christian women that are carrying to men and women alike the Gospel of Jesus Christ, for this life and for the life to come, in the Better Country, "from whose bourne no traveler returns".

* * *

Sentence Prayers

Father in heaven, we thank Thee that Thou hast established Thy Church on earth, and that Thou hast established the Church to which we belong.

Father, we thank Thee that Thou hast called us to be members of Thy Church, and we pray Thee that Thou wilt call many more to unite with Thy Church.

O Savior, help us to realize what a privilege it is to be members of that body, Thy Church, of which Thou art the Head.

O God we pray for Thy blessing upon the great Church to which we belong, that it may do the great work in the world that Thou hast given it to do.

O God, we pray that Thou wilt bless the missionaries that represent us in the foreign lands, and may they have great success in their work.

O Holy Spirit, guide us, we pray Thee as we try to do the work that Thou hast given each one of us to do, and may we so labor that our Church may be built up and the kingdom of God may be advanced.

Our Father, we thank Thee that Thou hast established Thy Church upon earth.

O God, we thank Thee that Thou hast made Jesus Christ the Head of the Church and that Thou hast called us to be members of that Church.

O Holy Spirit, we pray that Thou wilt teach us how to be true members of Thy Church.

O Saviour, help us to realize what it means to be members of the Church, of which Thou art the Head.

Help us, we pray Thee, O God our Father to do something for the good of the Church to which we belong.

We pray Thee, O God, for the blessing of Thy Spirit upon the heart of every member of our church, that we may all be revived in our spiritual lives.

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Modernism and its Re-statement of Christian Doctrine: Is it the Truth of God? By John Bloore. Loizeaux Brothers, 1 East 13th Street, New York. \$1.50.

A vigorous writer who strikes modernism on the solar plexus is John Bloore. His last book is one of the strongest presentations against the case of modernism that has come to our notice. There is no abuse in the book. Sometimes an absurd statement meets with deserved rebuke, but even then the spirit of the author is always properly tempered. In the introduction he states incisively and vividly the foundation principles of modernism, so that any person can see the wide and impassible gulf between this apostasy and evangelical Christianity. There can be no truce between them. If modernism prevails the Christianity which we and our fathers have known and loved will be gone, and another gospel," which is no gospel, will be put in its stead. Mr. Bloore reviews the situation under the two heads of evolution and the Higher Criticism, and shows that they are neither proven to be true nor in accord with the teaching of the Bible.

The discussion then proceeds in greater detail. The following subjects are discussed: The authority of the Bible, the history of man, the virgin birth of Christ, the humanity and deity of Christ, the atonement through our Lord's death, His resurrection, and His second coming. In examining all these vital doctrines, Mr. Bloore shows clearly and unmistakably how far modernism has gone astray; and by invincible logic he also shows in what respects it is wrong and devitalizing. Mr. Bloore is at home in both theology and physical science.

The Modern Mind and the Virgin Birth. By Rev. G. W. McPherson. Yonkers Book Company, 34 Saint Andrews Place, Yonkers, N. Y. \$1.00 net.

Christ never referred to Joseph as His father, but He did refer to Mary as His mother. You will find this statement on would not call them great sermons or very original, but with the preacher himself behind them, they were doubtless very impressive.

We cannot help believing that Dr. Dawson is at heart on the evangelical side. Yet he

does not take that firm, unequivocal stand for evangelical doctrine that we should like to see. What we mean is this: sometimes he much favorable comment. The president of the university, Dr. S. P. Brooks, has written a brief introduction to the book, and bears his testimony to the spiritual power of the preacher and the uplifting character of his messages. No doubt there is a personal force and quality about the preacher himself which cannot be transmitted to the printed page. We page 54 of Dr. McPherson's new book. The fact is most significant. The author answers all the objections put forth by the liberalists against this holy doctrine—that of the conception of Christ by the Holy Ghost. One of his best sections is the one which shows that no real divine incarnation occurred if Christ was naturally engendered, because then there would have been only a mystical union between the man Christ and the eternal Logos. All regenerated persons experience that mystical union; therefore Christ was not a unique person. However, if the Holy Spirit enfolded the divine person of the eternal Son of God in human nature, so that He functioned in and through human nature, then there was a real divine incarnation, and Christ is the God-man, and therefore the Redeemer of the world. Dr. McPherson also proves the lack of fine scholarship and of acute powers of discernment on the part of those who see analogies between the beautiful and chaste narrative of Christ's conception and the mythical births of pagan heroes. Any one who cannot distinguish between them is lacking in the spiritual mind, and has not truly learned Christ. Our author effectively answers the objection that only Matthew and Luke give the narrative of the virgin birth; he shows that such a birth forms the basis of the whole New Testament doctrine of the person of Christ. It is to be hoped that the modernists themselves will be truly modern, and will read this book—and be converted.

The Light that Grows: Sermons to College Students. By J. M. Dawson, D.D. George H. Doran Company, New York. \$1.25 net.

These spiritual and edifying sermons were delivered before the faculty and students of Baylor University, Waco, Texas, and elicited

seems to take a fling at orthodoxy, at other times at liberalism. Thus one is puzzled to know just what his position is. To show that we have grounds for our criticism, turn to page 52, where he gives this definition: "A heretic is one who does not conform to the standard of doctrine held by his denomination." Oh, no! a heretic, in the proper modern *usus loquendi*, is one who seriously departs in his belief and teaching from the Word of God. The Baptist does not call the Lutheran or the Presbyterian a "heretic," nor do they in turn dub him by that name. Dr. Dawson is a Baptist pastor, preaching at a Baptist university. Does he not hold the Baptist principles and doctrines? Perhaps he does, but, if he does, why does he cast reflections on the denominations? Yet on the whole the sermons are helpful.

Lesson Commentary for Sunday Schools of the Lutheran Church for 1924. Edited by Charles P. Wiles, D.D., William L. Hunton, D.D., D. Burt Smith, D.D. The United Lutheran Publication House, Philadelphia, Pa. \$1.75.

This excellent commentary on the International Sunday School Lessons for the coming year will be valuable to others as well as to Lutherans. Of course, wherever the writers feel it to be necessary, they teach the Lutheran conception of the Holy Scriptures, and it is right that they should do so; but these distinctive doctrines are never offensively set forth. The treatment is positive, never polemical. One great merit of the book is that all the writers are loyal to the Holy Scriptures, which they nowhere emasculate. Therefore their work is truly expository, and the real and clear meaning of the words of Scripture are set forth. The practical lessons are vital. It is a spiritual and practical interpretation of the selected passages. Besides the editors named above, many other scholarly expositors of the Lutheran church were selected to write certain sections. Each lesson is treated under these headings: Oriental sidelights, a suggested outline, geographical and historical setting, the lesson analyzed and interpreted, the lesson illustrated and applied. You see, therefore, what a helpful and comprehensive commentary it is.

The Living Christ: A Book of Sermons. By Rev. T. E. Schmauck, D.D., LL.D. The United Lutheran Publication House, Philadelphia, Pa. \$1.50.

This volume of sermons has been compiled by the Rev. A. Charles R. Keiter, pastor of Salem Lutheran Church, Lebanon, Pa., of

which Dr. Schmauck was the beloved and eminently successful pastor for many years. Dr. Schmauck, whose lamented death took place several years ago, was a great and good man. For many years he was the honored and efficient president of that great body of Lutherans known as the General Council, which has since been merged with two other Lutheran bodies into the United Lutheran Church in America. Besides his great mental and spiritual qualities, he was a large man, so that his physique added greatly to his strong and impressive personality.

It is fitting that this memorial volume of his sermons should be issued at this time. The sermons were delivered before mixed congregations for the most part, although some of them were delivered on special occasions. All of them are thoroughly evangelical—sound to the core. The author was an excellent theologian; therefore he preached good doctrine. However, he was also a practical pastor, and specialized in Sunday School work, having written several notable books for teachers and training classes. Therefore his sermons are practical and direct, apposite to the needs of everyday life.

What is the Matter with Protestantism? By Rev. G. W. Ridout, D.D. Pentecostal Publishing Company, 523 South First Street, Louisville, Ky. 15 cents per copy; \$10.00 per hundred.

This firm is doing good work in publishing strong evangelical books. It published Dr. Harold P. Sloan's cogent work, "Historical Christianity and the New Theology," which every lover of true and earnest faith should read. That book was reviewed in this journal for May, 1923. And now the firm has brought out this most profitable tract by Dr. Ridout, a well-known author who always stands firmly for the plenary faith. In his booklet he correctly diagnoses the malady of the Protestant churches. It is a disease within the church, not an onslaught from without. Outspoken infidelity may do some harm; but it fights in the open, and therefore can be fought directly. However, when there are traitors and scuttlers within the ecclesiastical body itself, the church becomes seriously wounded. Our author has wide and correct information. He quotes from the underminers themselves to prove how they dig under the very foundation of the Christian faith. We hope this book will be circulated far and wide, so that the eyes of many people may be opened to the real perils that threaten the existence of the Christian religion.

Junior Class Manual. By G. J. Muller. The United Lutheran Publication House, Philadelphia, Pa. 80 cents.

"In this timely and helpful book we have a scholar's textbook for study at home and recitation and explanation in classes." So says the author in the sub-title. It is also a book of essentials for pre-confirmation classes." It certainly is admirable for its purpose. Just such a book is needed to bring catechumens in direct contact with the Holy Scriptures while they are studying the catechism under the pastor's tutelage. The contents of the book will indicate its salient importance: First it contains thirty narratives from the Bible, beginning with the creation. These are given almost in the language of the Bible according to King James's translation, with the omission of repetitions and with some simplifications. Nowhere are the Biblical narratives "doctored up" to fit into a subjective theory. Then follows a classified list of the books of the Bible; then Luther's Small Catechism; after that fourteen memory Psalms; a number of beautiful memory hymns; a devotional section, most beautiful for children; a brief sketch of Luther's life; schedules and programs for classes. If children and youth are thus instructed and the teaching is made spiritual, they will not be likely to stray from the true Biblical faith.

"Let Us Go On": The Secret of Christian Progress in the Epistle to the Hebrews. By W. H. Griffith Thomas, M.A., D.D. The Bible Institute Colportage Association, Chicago, Ill. \$1.50.

A man who has a spiritual, scholarly, doctrinal and practical mind is surely well fitted to be an interpreter of the Word of God. All these qualities of Dr. Thomas are exhibited in this work on the Letter to the Hebrews—a part of the Bible which requires real spiritual insight. The great theme of the epistle, growth in grace and knowledge, is developed with rare power.

The introductory chapter is most valuable, for it discusses the doctrine, authorship, purpose, plan and value of the letter, and gives a suggestive outline of its teaching. Then follow chapters on the several divisions in consecutive order, all the material being well classified under various headings and in distinct paragraphs. The book would be admirable for theological classes in exegesis, with the Greek text before them. In this way the epistle could be studied in a system-

atic and scholarly way. However, it is just as well adapted for general Bible classes. The finest characteristic of Dr. Thomas's expository work in this volume and the many others he has written on various parts of the Bible is his deep spiritual insight into the true meaning of the Word and his constant treatment of it as truly inspired. Back of all his work lies the secret of the Lord—a real inner experience of Christ and His truth in the heart, begotten by the Holy Spirit.

Are the Premillennialists Right? By Samuel Henry Kellogg, D.D., LL.D. Fleming H. Revell Company, New York, Chicago and London. \$1.00 net.

We have great love and respect for the sainted author of this book. He was a devout Christian, a staunch defender of the faith, a consecrated missionary in India for seventeen years, and a scholar of profound and varied parts. For a number of years we have used his well-known book, "A Manual of Comparative Religion," as a text in the seminary class-room, and shall continue to use it. The author holds the Christian religion to be the final religion, divinely given to man to show him the way of salvation, and on this basis, which is the right one for a Christian to hold, he compares it with the ethnic religions.

The book before us is a new edition, and contains a biographical sketch of the author by Dr. J. J. Lucas and a foreword by Rev. Henry S. Nesbitt, both of whom were also missionaries in India and were associated with Dr. Kellogg. Mr. Nesbitt indicates clearly in his foreword that he appreciates the acuteness of the present conflict between evangelicism and radicalism in the Christian church, and he feels keenly the perilous times upon which we have come. Dr. Kellogg was a believer in the premillennial doctrine. In a magazine like the *CHAMPION*, set for the general defense of the plenary faith against the modernistic apostasy, we do not feel called upon to pronounce a judgment between the premillennialists and the postmillennialists, nor do we feel competent to do so, our specializing having been along other lines. However, the present work, written by a sincere and able Biblical scholar, is worthy of honest and open-minded consideration. It is one of the strongest presentations that has yet come to our attention. Such questions, arising among true believers in the Bible, and the whole Bible, ought to be discussed with the utmost frankness and in the kindest spirit. This is a book of that type.

Additional Book Notes

Loizeaux Brothers (Bible Truth Depot), 1 East Thirteenth Street, New York, are evangelical publishers, and have brought out many valuable books and brochures. Elsewhere in this magazine we have reviewed John Bloore's timely and effective book, "Modernism," upon which this firm has placed its imprimatur. A booklet by F. W. Grant, entitled "Creation in Genesis and Geology," issued by the same firm, is one of the most interesting books we have read for many a day. The author is well posted, and his reasoning powers are clear and strong. He points out acutely the inadequacy of the evolution theory to account for both the physical and spiritual phenomena of the cosmos, and then shows that the established results of the study of nature most beautifully coincide with the teaching of Genesis. The price of the book is 12 cents.

Another booklet issued by the same publishers is Samuel Ridout's "The Witness of the Old Testament to Christ" (price 14 cents postpaid). The author first deals with Christ's witness to the Old Testament, and this gives him the key to its Messianic interpretation. Beginning with Genesis he proves that Christ is the informing and inspiring power throughout the holy Book. It is a most helpful discussion.

A booklet by Rev. Francis P. Rebuffe, "Human Evolution and Science" (price 10 cents), is one of the most convincing arguments we have ever read. It is a complete *expose*. Not only is the scientific inadequacy of the hypothesis of evolution pointed out again and again, but its anti-Christian character is shown by numerous quotations from its leading advocates and purveyors, among them Osborn, Conklin and H. G. Wells. This *coup de grace* against the current theory is published by The American Press, Suite 4847, Grand Central Terminal, New York City. The fact that the author and publishers are Roman Catholics ought not to blind anybody's eyes to the solid merits of the book.

This troubled world needs reassurance and a clear, strong voice to sound it forth. Such messages come to us in a paper-bound book entitled "Sermons of Comfort," by Rev. Augustus M. Ayers, pastor of the First Presbyterian Church, Vicksburg, Miss. The price is 35 cents a copy, and may be bought of Clarke's Book Store, of the city just named.

Dr. Ayers accepts the Bible in all its fullness. For that reason he can give real comfort to individual troubles and to the troubled heart of the world. A gospel without diminution is the only solvent, but it is adequate; it is the power of God unto salvation. Read these sermons, and see how, through the gospel, life may be made lyrical.

"Selected Portions from the Word of God" is the title of a book issued by the Bible House of Los Angeles, 643 South Olive Street, Los Angeles, California. This compilation is given in the very words of the Bible. There is no glossing of the Word; it is permitted to speak for itself. The excerpts are wisely made. If one will read this book through, he will have a clear conception of the Biblical system of truth, creation, preservation, sin, and redemption. On each page is given in large print a reading from the Scripture, and at the top and bottom are given related passages in smaller type, thus showing the wonderful unity and consistency of the Biblical teaching. Price 25 cents.

Another cogent writer, J. P. Robertson, Shelbyville, Tenn., comes out with a tract on "The Virgin Birth, or, Christianity and Fostickism." He deals largely with the philosophical basis of the subject, and shows that the denial of our Lord's conception by the Holy Ghost involves the denial of the true deity of Christ. He also shows up Fostick's errors regarding the Holy Scriptures. The supernatural element in the Bible is upheld. The author concludes that "Dr. Fostick's trouble is rationalism." No price is given for the booklet. Address the author for particulars.

The Pacific Press Association, Mountain View, Cal., brings out a trenchant book, "Christian Science X-Rayed," by William G. Wirth, which indicates a fine mastery of the subject. Mr. Wirth has studied Christian Science in all its phases, and therefore is able to give it a merciless exposition. He shows where Mrs. Eddy got many of her ideas; that her teachings and those of the Bible are not in agreement; that she denies the Biblical doctrines of the incarnation, atonement, death and resurrection of Christ; that her cult is wrong regarding marriage, heaven, angels and the devil; that Christian Science is unscientific; that it is opposed to medical practice; whether or not it really heals diseases. A chapter is added which analyzes the peculiar power which this cult exerts over many people. The book is indeed an effective exposure. Price 25 cents.

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